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GEM

The GEM

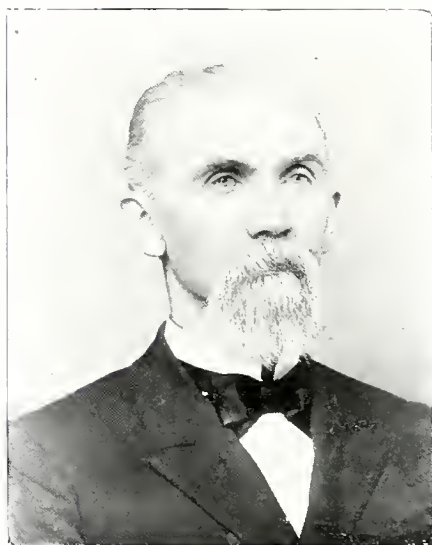
The Annual Publication
of
The Student Body
of
Taylor University
Upland, Indiana

1921

Foreword

Not only to offer an appreciation of the efforts and memories of the past year in Taylor University, but also to portray the spirit of those persons who laid the foundation for the lofty ideals held and cherished in the hearts of those who love the school in this day. It is our purpose to make the 1921 "Gem" an historic volume, so that all who would might have the fundamental purposes of Taylor in a tangible, permanent form. If this plan has been accomplished the staff feels well repaid for its efforts.

GEM



Dedication

To perpetuate his memory and to express appreciation for his unselfish spirit of devotion and untiring efforts for the welfare of Taylor University, we, the "Gem" staff gratefully dedicate this volume to the late

Thaddeus Constantine Reade D. D., LL. D.



ADMINISTRATION BUILDING



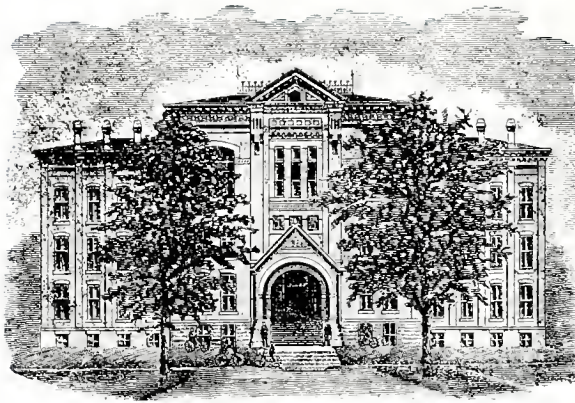
AMONG THE TREES



SICKLER DORMITORY FOR YOUNG MEN



SWALLOW-ROBIN DORMITORY



FT. WAYNE COLLEGE

Historic Department

BRIEF HISTORY OF TAYLOR UNIVERSITY

Mrs. Mary O. Shilling.

The institution, now known as Taylor University, was founded at Fort Wayne, Indiana, in the year 1846, under the name of Fort Wayne Female College. The first president was the Hon J. A. C. Huessis, who served till 1848, when he was succeeded by C. R. Rounds. The Rev. H. C. Nutt became president in 1849. In 1850 Mr. Huessis came back and served until 1852, when he was succeeded by S. T. Gillette, who served but a few months. Then come the Rev. S. Brenton who was president from 1852 to 1855. The Rev. Robinson, D. D. was president from 1855 to 1872. The Rev. W. L. Yolum followed from 1875 to 1888. The Rev. H. N. Nerrick was presiding officer from 1888 to 1890.

The institution was united with the Fort Wayne Collegiate Institute in 1852. At that time it was thrown open to both sexes. In 1890, during the presidency of Dr. C. B. Steman, its name was changed to Taylor University, in honor of Bishop William Taylor who prayed for the school three times a day. Thus did more than 13,000 prayers ascend to the Throne of Grace for Taylor University from the Great Knight of the Dark Continent. Bishop Taylor reached the Throne himself, May 18, 1902..

The next president was the Rev. T. C. Reade, D.D., LL.D. On July 31, 1893 the institution was re-chartered and moved to its present location, Upland, Indiana. The first year the school was held in the empty store rooms in the town while the buildings were in course of construction. The people in town very kindly opened their homes to the students, some seventy in number.

In the fall of 1895 the institution occupied the main building, Samuel Morris dormitory and some rooms in the new residences near the campus at that time. The first office was where the Holmes' grocery now stands.

Mr. Henry Kline of Upland had the contract for making the brick for the main building; also the contract for the running of the dining hall for the first year, at seven cents per meal. In 1897 the present dining hall was erected.

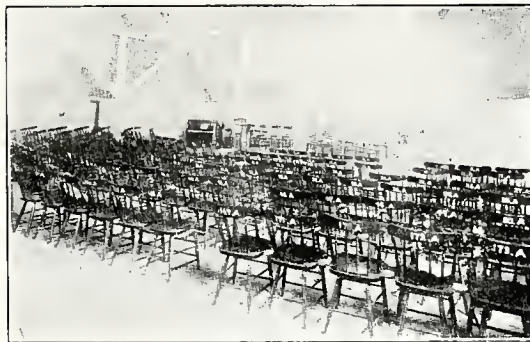
"The Life of Samuel Morris," a consecrated African student of the institution, was written and published by Dr. Reade, soon after the translation of Samuel Morris in May 1893. It was the means, in God's hands, of bringing hundreds of students to Taylor, even from other lands.

In the early years natural gas from nearby wells was used for heat and light and each room had its little stove and gas-jet. This gas was hard on lace curtains, the leather of books and purses but rather easy on the inside of the pocket book. In the year 1911 the present heating plant was built.

The great desire in Dr. Reade's heart was to found an institution where earnest young men and women, for some reason denied an opportunity for an education, might be able to secure one. The student body was thus largely made up of earnest, faithful young people, many of them past their early youth, who felt an urgent need of an education. Vision and the spirit of sacrifice were not in the heart of Dr. Reade alone but they were kindled or intensified in the faculty and many of the students. The president took no note of hardship and knew no defeat; loving, yet firm, he could not be moved a hair's breadth to sacrifice principle for any man's wealth or influence. He once took the carpet off his own floor and put it on the floor of a poor, sick student that he might be more comfortable.

A few teachers came with the school from Fort Wayne. Among them were Miss Grace Husted of the English department and Miss Mabel K. Seeds of the Latin department. These devoted women gave many years of faithful work to Taylor. Miss Seeds later went as a missionary to Japan, where she has since labored.

The first year of the school in Upland, John H. Shilling came as a student, graduating in 1895 with the degree of Bachelor of Philosophy. After two years in the Theological Seminary, Atlanta, Ga., where he took his Bachelor of Divinity degree and served as instructor in Vocal Music in Gammon Seminary and Clark University, he was called to the chair of



OLD CHAPEL
NOW THE MUSEUM

Hebrew and Systematic Theology in Taylor University. The failing health of Dr. Reade made it necessary for him to have relief, consequently Dr. Shilling was made Vice President. When Dr. Reade passed away July 25, 1902, Dr. Shilling became Acting President, serving in that capacity until June 1903, when on account of failing health, he was granted leave of absence. He died Nov. 1904.

Prof. B. W. Ayres, who had followed Dr. Clippinger, a greatly beloved teacher and Dean of the institution, now became Acting President of Taylor University. In 1906 Dr. Ayres was called to the Central Holiness University at Oskaloosa, Iowa and later accepted the presidency. Returning to Taylor University in 1910 as Dean of the institution, he has served the administrative interests of the school most faithfully. As a teacher he has been instrumental in stamping lasting ideals of Christian theory and conduct upon the student body. His influence circles the globe today.

The Rev. Charles W. Winchester, D. D., of Buffalo, New York, was elected president of Taylor University in November, 1903, resigning in 1907. Rev. A. R. Archibald was Acting President for a few months. Rev. Monroe Vayhinger, D. D., became president of the University in 1908. Under the auspices of this consecrated man Taylor University has steadily grown through the years.

Rich in faith and love, though constantly hampered for funds to realize its ideals, the institution has, never-the-less, succeeded in making valuable additions to its possessions. Among the buildings the Music Hall and Swallow-Robin dormitory and the Central Heating Plant have been added. The seventy acre farm adjacent to the Campus has also been purchased. Perhaps the best thing of all has been the steady adherence of President Vayhinger, Dean Ayres, and their faithful faculty to the early religious standards of the school. Its vital principle—"Holiness unto the Lord," has never lost its power, but is still one of Taylor's accepted tenets.

One can scarcely close this article without mentioning the name of the president's gifted wife, Mrs. Culla Johnson Vayhinger, who by her work for the cause of prohibition, both in Indiana and the nation, has shed lustre on the institution over which her husband has presided for thirteen years.

Were I to mention the names and good deeds of all those who have made Taylor University the great institution that it is, time would fail me. Bound by the limitations of space I must be content to recommend them to the Father of us who will say to each of these some glad day, "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of the Lord."



T. U. IN EARLY DAYS

THE LATE PRESIDENT

THADDEUS CONSTANTINE READE, D. D., L. L. D.

B. W. Ayres, Ph. D.

How difficult is the appraisal of personality! This can be realized only when one begins thoughtfully to consider the diversity of human interests and to evaluate these in their relation to what is conceived to be the supreme end of life. The greatness and dignity of human personality, as well as its uniqueness, its contrast with mere animal consciousness—are revealed in the fact that a destiny may be chosen, a great overmastering purpose may be adopted which will hold the activities of life true to that great purpose like a needle to the magnetic pole. When a man God-led and God-inspired sees a great human need, and commits himself to the task of relieving that need, making this concrete expression of a life purpose which is grounded in the Will of God; and when a man with such a vision keeps the eye of decision on the goal, ever pursuing through apparent failure, ever seeing the star of hope through the clouds, ever holding steady in the face of the calumnies of enemies and the cold indifference or misunderstanding of friends, then personality reveals its real spiritual essence. But men are to be appraised in the market of human worth, not only by this godlike determination and fidelity to a chosen task, but also by the relation this task, if accomplished, holds to the fundamental spiritual needs of man. It is not always easy to discover the full significance of a task, hence not always easy to give a comparative value to the work of different men. Some men are over-appraised by their own generation and some men's greatness and goodness are not seen until the perspective of history reveals them in their grandeur. Some who achieve fame in this life will find in the fires of the judgment that they have built of "wood, hay and stubble;" and some who have done the more obscure and sacrificial work will in that day find they have built of "gold, silver and precious stones."

Christ gave one sure standard of human greatness: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you let him be your servant." In portraying the life of the subject of this sketch no comparisons, implicit or explicit are made. It is an honest attempt to appraise by Christ's standard a life, grandly lived, nobly spent.

Thaddeus Constantine Reade was born in Steuben County, New York, March 29, 1846. His father's name was David Reade, descended from a family of some prominence living near Bath, N. Y. A large number of the descendants of this family were ministers.

David Reade, the father, moved from New York to Ohio, and Thaddeus, whose mother died when he was a child, went to live at Marion, Ohio, with an old lady by the name of Russell. He was accustomed to call her "Grandma Russell." He lived with her till he was about thirteen years of age.

In his thirteenth year he was converted and united with the church. At fifteen he was licensed to preach and began as a circuit rider in north-western Ohio. At this age he became a country pedagogue.

Then began his struggle for an education. Being one of the younger members of a family of fourteen children, he could secure an education only by working his way through college. He entered Ohio Wesleyan University and, by industry and the most rigid economy, supported himself, graduating with highest honors in 1869. He earned most of his support by felling trees and sawing wood. His usual meal, prepared and eaten in his own room was a dish of corn meal mush with molasses.

At college he met Miss Ella Dodge—yes, met and loved (a thing that seems to have been a perfectly natural thing to do then as now) and wooed and won her for his wife. She was an earnest Christian, and became a great church worker, giving her husband the heartiest support in his work. She was a poetess, a woman of marked literary tastes and ability, and aided and inspired her husband in his literary efforts. Many of her poems were published in the Western Christian Advocate and other papers.

Mr. and Mrs. Reade, in 1870, took charge of The Fairfield Union Academy, he as Principal, and she as teacher. They continued in this work two years.

In 1872 he became a member of the Central Ohio Conference of the M. E. Church and was stationed at Defiance, O. While there Mrs. Reade engaged in the Woman's Crusade work, praying and singing in the streets before the saloons. From exposure she contracted a heavy cold from which she never recovered. In an attempt to restore her health, she was sent to Lookout Mountain, Tenn., but the effort was futile, and she passed to her reward from this historic spot.

The death of his wife was a great blow, and his heart was buried when he buried her. It is said that after her death a certain sad, far-away look which he never wore before came over his face when in repose. But he took up the burden of raising his two motherless children, and did his best to be both father and mother to them. These children were Clara Edith Reade and Bertha Reade. Clara Edith, a remarkably bright child, and a Christian at a very early age, died at the age of seven.

Bertha Reade is still living. She married a man by the name of Lackey. Her daughter Nancy M. Lackey, now twenty-three years old is Dr. Reade's only grandchild. Mrs. Lackey has a second husband and lives in San Antonio, Texas. To her I am indebted for much of the material for this brief biography of her father. She inherits the poetic instinct of her parents and has written many songs, both words and music.

Soon after his wife's death, he was called as pastor to Sidney, O. Conference was held there that year. It was the custom to give the church that entertained the Conference the choice of ministers from the entire Conference for the following year. The Sidney church chose Dr. Reade. This incident shows his high standing in the estimation of the people.

It was at Sidney he met Mrs. Laura F. Kirkley, a widow with four children, who became his second wife, and who outlived Dr. Reade by a number of years.

After two years at Sidney he was compelled, by failing health, to give up the regular ministry. For the succeeding five years he travelled extensively, as salesman mostly through the Southwest. On regaining his strength he resumed work in his Conference. One charge he served

was Fostoria. He was serving this charge when he was given leave of absence for three months travel in Europe. It was on this trip he gathered material which he afterward used in his lecture on "The Dutch." Another important charge was Zanesville. It was from this city he was called into educational work. He was requested to accept the Presidency of the Willamette College, Oregon, at a salary of \$4,500.00 a year. He refused this, but did accept the call to the Presidency of Taylor University, at Fort Wayne, Indiana, in 1891, and began the work to which he believed God had called him—the education of young men for the ministry. The school had been known as The Methodist College of Fort Wayne, but its corporate name was Fort Wayne College. Under Conference and church control it had failed financially or was on the point of failure, when in 1890 it was turned over to the National Association of Local Preachers of the M. E. Church, and took its present name. The name Taylor University, in honor of Bishop William Taylor, was given to the school, not only because, under the new management, the Spirit-filled life, the missionary zeal, the unflagging energy, the dauntless courage, and the world vision, of Bishop Taylor were to be capitalized as an ideal which would prove a perennial inspiration to students, but also because Bishop Taylor was the only man who had been elevated from the Laity—the ranks of the Local Preachers—to the high office of Bishop.

Under the new name and management C. B. Stemen, M. D., was the first President. He took the position only till another suitable man could be found who could give his entire time to the task. It was at this time, 1891, that Dr. Reade threw his life so fully and sacrificially into the work, and by his life, his teaching, and preaching really established the doctrinal and spiritual standards of the school which have made it so vital a force in Christian education.

About this time there came to Taylor another character, not a cultured, educated gentleman as was Dr. Reade, but one who was destined to be quite as potent a factor in the school as was its consecrated, scholarly new President. This was a simple-minded, black-skinned Kru boy from Africa, Sammy Morris. These two lives, so opposite in physical and mental characteristics,—the one so white, the other so black; the one trained in the schools, the other an untutored child of nature; the one with generations of Christian culture and civilization behind him, the other with generations of superstition and heathenism behind him; the one the mature Christian educator and preacher directing the young into paths of eternal life and the knowledge of the Holy Ghost, the other eagerly inquiring his way into the fullness of life and the knowledge of the Holy Ghost—here in the Spirit merge into one great life-giving stream pouring its refreshing waters down through the years, and throughout the thirsty earth, "making the desert rejoice and blossom as the rose." "One faith, one baptism," united them forever. Sammy Morris did not live many months after Stephen Merritt sent him to Fort Wayne from New York, whither he had come from Africa in search of the Holy Ghost. But that brief life was full of meaning for the small group of teachers and students who constituted Taylor University. Sammy demonstrated to these the wonderful possibilities and power of a life wholly given up to God. He furnished a few months of holy, faith-inspired life, and President Reade

wrote the wonderful story of the "Life of Sammy Morris" which has been read by millions of people. It was run through many editions and has been translated into many foreign languages. It has become known as a great religious classic. Thus these two lives, the author and the subject of the sketch, fused into one dynamic message, go on continually with their call to faith and consecration.

This book has been a wonderful factor in building up the school. For a number of years after the school was moved to Upland, student after student would say in testimony meeting: "I was brought to Taylor University through reading the 'Life of Sammy Morris'." Many also opened their hearts to the baptism of the Holy Ghost through reading it. Not only did this story of a wonderful life bring students here but the sale of the book was so large that it yielded a considerable sum which was used by Dr. Reade to help pay school expenses of many a poor boy. It was also by advertising on the cover of this book the appeal for a Faith Fund that many people sent in their small gifts—out of their poverty often—to help support poor and worthy students. In this way many poor students were helped through school. The Sammy Morris Hall, which was the first Dining Hall and Dormitory was paid for from funds that came in through the influence of this booklet. No student of Taylor should fail to read the story of this wonderful life. The real Taylor spirit would be greatly stimulated if every student and every teacher would re-read it each year.

But the reference to Sammy Morris, which could not be omitted from the biography of President Reade has carried into the life of the school in its present location. After the sale of the buildings and grounds at Ft. Wayne to liquidate indebtedness, it was thought best to rebuild the school in another town or city. Dr. Reade felt that he could develop the type of school he desired, near a village better than in a great city. The freedom from allurements and temptations of the city; the simple, unpampered, robust, self-denying life which would be fostered; the good, pure air, free from smoke and dust; the contact with nature—all these—were considerations that had weight with this man of poetic temperament. It was his ambition to make life so simple and inexpensive that a college education would be brought within the reach of the poorest boy and girl who had brains enough to receive the training, and who was industrious enough to work and self-denying enough to live in small, meagerly furnished rooms, and live on very plain, coarse but wholesome food.

It is said that when Dr. Reade started out with prayer for guidance, to seek a location to which the school might be moved he felt impressed, as his train approached Upland, to get off here. He felt that this impression was from God, so he obeyed. This was at a time when this part of Indiana was in the natural gas boom and every town and city was trying to develop. Upland, like most other towns, had a land company which was promoting various interests to build up the town. Through this organization a deed to ten acres, our present campus, was secured. The land lying between the campus and the town was plotted and incorporated into the town of Upland, as the University Addition.

Through the efforts of Dr. Reade and local men some money was raised here, and Dr. Reade secured some gifts from elsewhere, the largest being one thousand dollars from H. Maria Wright, of Washington, D. C.

A building was then projected. Before this building, H. Maria Wright Hall, was completed the work halted for want of funds, until a number of men of this community came forward and borrowed money sufficient to finish the outer structure and the interior of the two main floors. They took as security for themselves deeds to certain lots furnished by the Land Company. These men had this loan to pay, and Dr. Reade tried to satisfy the dissatisfied ones by purchasing the lots, paying for them in negotiable scholarships. The lots on which the cottages belonging to the University now stand were obtained in this manner.

While the Wright Hall was under construction, classes were held in store rooms and in the churches in town, mostly in the old frame M. E. church, of which Rev. J. C. White was pastor at this time. Rev. White was very active and helpful in these early days of struggle and had much to do with the location and early development of the school here. In those days of rebuilding the students and teachers were few and the range of courses rather narrow, but more than enough to tax the powers of the small faculty who had in some cases to teach a very wide range of subjects. Dr. Reade was an ardent advocate of the classical languages, so offered strong, extensive courses in Latin and Greek. He believed Latin to be essential to a good knowledge of English, and believed every preacher should know Greek.

For the first four or five years Dr. Reade maintained his office in town in connection with a printing office which was operated for the school by his brother, Mr. David Reade. Later the printing outfit was moved into a building nearer the University, and Dr. Reade opened his office in what is still the president's office.

In these early days of development, Dr. Reade had to assume personally the entire financial burden of maintaining the school. He put into the work three or four thousand dollars which he had saved while in the pastorate. He lived a simple life on the same plane as the students, rooming in Sammy Morris Hall and boarding at the Boarding Hall, which had a much more simple menu than now. In employing his teachers, he became personally responsible for their pay. The unmarried teachers were paid only a small cash salary and their board and room. Every member of the faculty undertook the work with a sacrificial spirit, ever inspired by the sacrificial spirit of Dr. Reade.

While Dr. Reade was simple in his life it would be a great mistake to regard him as undignified or uncultured. He was scrupulously clean in person, neat and tidy in dress, with well-fitted garments, covering an erect, manly form, about six feet in height, well-built, verging toward the sinewy rather than fleshy type. An open, almost upturned face, slightly angular, but pleasant, was an index of hope, and faith, of noble self-respect and broad charity. His eyes were pale blue, rather deeply set, beneath a smooth high forehead. Hair rather thin on top, and early grown gray, and beard almost white, well trimmed and kept, blended in perfect harmony with the fair skin of a face that never tanned. Such was his physical portrait.

Tender in emotion, broad in sympathy, generous in charity, tolerant in spirit, but firm in conviction, kind in speech. Trusting people even to his own hurt, he was often imposed upon by those whom he tried to help. Unwilling to turn away a poor but worthy student and so thoroughly be-

believing in humanity that he thought all would pay if they could, and when they could he suffered in his own paying power. The only criticism ever heard against him were by his creditors whose claims he could not promptly meet. Thus the reproach of many poor fell on him and he bore it vicariously. While humble in spirit he never regarded the work he was doing small and never seemed to think of the institution of which he was the head as insignificant. Like one of old, he felt he was "doing a great work" and could not stop to have his attention diverted; yet he found time to devote to great and worthy reforms, such as the Prohibition Cause. He had a keen sense of humor and used it moderately, but was ever refined and dignified. He always addressed members of the Faculty by the highest title they bore, as "Professor" or "Doctor" never as "Mr." or "Miss."

Educated before the days of intensive specialization, he was broad in his scholarship, having a working knowledge and keen interest in practically all the great fields of human learning. This especially qualified him for his position. Some of us felt that he was somewhat partial to Latin and Greek. He considered these very essential to liberal culture and yielded very reluctantly to the pressure of the modern scientific and vocational trend in college work. The courses of study here in his day were rather rigidly prescribed, not altogether inflexible, but built with a view to general culture, leaving specialization largely to the technical or professional school.

Dr. Reade was a master in the use of English and both by precept and example, encouraged the correct use of the mother tongue. His pronunciation was scrupulously accurate. Even his Italian and intermediate a's were given their full and accurate vocal value. His enunciation was clear and distinct, his grammar faultless. His diction was pure, his sentences well formed. He knew a large vocabulary, for he was a classical scholar, but he was moderate in its use. He never seemed verbose, but had at his command the word he needed to express his thought. His poetic temperament gave him a fine sense of rhythm, and, unconsciously perhaps, thoughts took form in words of liquid consonants and open vowels.

In the pulpit he was well poised, easy and graceful. He did not gesticulate—graceful, well-timed, expressive gestures. But one acquainted with the rules of delivery and the classification of gestures in the elocution of the old school would be slightly reminded that he had studied the books and drilled himself in the art of public delivery and the element of surprise was somewhat missing. His delivery just lacked that element of individuality and caprice that puts it beyond the power of imitation and makes it peculiarly the spontaneous outflow of one's own inner self, incapable of being reduced to rules. But his delivery was almost beyond criticism when measured by the norms of his day.

In the pulpit as he stood with head erect, and almost more than erect, with shoulders thrown back and chest expanded, the first impression of this soldiery bearing, was of an element of self-conscious dignity and pride. Before an audience for the first time the psychological effect was to put distance between him and his audience. He had a harder task to get them to lean toward him and warm up to him than he would have had if he had drawn nearer. As his meek and gracious spirit became known

in his self-denying life, and even as his real spirit was revealed as he proceeded in his message the feeling of aloofness was largely overcome.

His eloquence was not of the highly persuasive type. It had not in it the dynamic that moves men quickly to action and makes them risk all in one great decisive act. It was more contemplative, dealing with the true, the beautiful, the sublime, and the good. Much of his preaching was of a quiet, expository type, unfolding the great concepts of Christianity, or feeding and nourishing the souls of Christians, and stimulating their faith and devotion. The feelings with which he could best deal were of a placid, quiescent order. He would have been a master in a sermon on "Peace, be still." He loved nature and the God of nature, hence was effective in description which aroused the feelings of beauty, sublimity and reverence. He had that poetic instinct which appreciated the immanence of God, and could bring to others the sense of His presence.

President Reade was so occupied with correspondence, editing papers, travel, and in fact the many duties entering into financing and building up the school, that he, even when at the school, attended chapel only once a week, and that was on Wednesday. He was regularly expected on that day, and always led the devotions. He had one hobby, and rarely, if ever, failed to ride it as he arose to speak to the students on Wednesday morning. In regard to that hobby he practiced what he preached. As he entered chapel there was always a lifting of heads, a throwing back of shoulders and an expansion of chests. There was an unconscious relaxation during the preliminary exercises, but again as the President arose to speak, like soldiers coming to attention, every one was doing his best to be physically erect, or better, for he knew what was coming. His first exhortation was invariably for them to straighten up and throw their shoulders back and expand their chests and do deep breathing. He said God had made other animals to look at the ground but that man, was the only animal of erect frame, was made to look up at the stars. After a few deep breaths had been taken by all, he often gave them some admonitions about care of their health, urging cleanliness. As we had no bath tubs or showers here in those days he told the students how they could bathe in a quart or teacupful of water and keep clean. He preached the daily cold bath, taken each morning on rising, as a means of cleanliness, a tonic, and a preventative of colds. With his ideals on straight backs it was almost a mystery how he ever came to employ some of his teachers, and Wednesday morning, do the best we could, was always a time of some embarrassment to those of us who were "crooked sticks" and couldn't help it. We always appreciated the President's efforts to save, while yet salvable, the young people from a fate like ours. No doubt his loss of health, and his recovery of it in earlier years by a rigorous physical regimen, even after he had been given up to die, caused him to place so high a value on these things.

After these preliminary exhortations had been given, he would read a passage of Scripture, giving an able exposition, and then offer a thoughtful prayer which usually began with sublime and majestic words of adoration and praise; in fact, in his prayer, almost always, adoration and praise were dominant notes.

Though pressed on every side to finance the school and take care of the relatively many students who had no funds whatever, yet he wore a

calm and cheerful expression; but occasionally when suspicion and criticism came, especially from those who should have given encouragement as these will come to the best of men in hard and great sacrificial tasks, his countenance wore a serious, though never melancholy aspect; and his eye had the far-away expression of one who looks beyond things for his hope.

Whether or not Dr. Reade from the beginning of his administration in Ft. Wayne, assumed personally all financial responsibility for the running of the school the writer is not able to say; but in the first seven or eight years of the work in Upland he did have the entire responsibility of financing the work, and made his own contracts and paid his teachers and help as a personal matter. He had saved from his previous labors three or four thousand dollars which he put into the work, chiefly into buildings to provide for the housing of students. He raised money and built nine or ten cottages on lots redeemed from dissatisfied guarantors, mentioned earlier in this article. Money received from the sale and influence of the booklet, "The Life of Sammy Morris," enabled him to convert the building now known as Sammy Morris Hall from a dining hall to a dormitory for boys, and to erect the present Boarding Hall.

Some persons who did not live here and who did not know the intensity of his financial struggle to keep the school going, expressed a suspicion that the school was more than self-sustaining. This hint that he might be making money by having entire control of the school was a severe blow to Dr. Reade, who had put all he had into the work, and was getting out of it only his own simple living. His wife was well fixed financially and lived in Toledo, visiting Dr. Reade here, and he visiting her there only occasionally. His daughter Mabelle, his only child by his second wife, was with him here part of the time as Professor of Greek. As I shall have no further occasion to refer to her it should be stated that she outlived her father by six years, and after his death for a time published his paper called "Soul Food," and sold his small religious books.

That there might be no suspicion of self-interest, he gladly turned over the financial responsibility of the school to the Board of Trustees. He would not accept a salary larger than six hundred dollars a year for a full year's work. This was two hundred dollars less than he was paying the Dean of that day for nine months' services, and was the same as the other married men with families were receiving.

Soon after the Board assumed control Dr. Reade's health began to break, and, as a means of relief and assistance in his work, Dr. John H. Shilling, Professor of Theology, was made Vice President. Dr. Reade's health gradually failed; he kept going as long as he could, but finally had to give up all work. He passed to his great reward July 25, 1902, at the home of his maiden sister, Miss Sue Reade, who lived in a huose formerly standing where the Swallow-Robin Dormitory now stands.

He had often said that he wanted no monument but Taylor University. It was therefore considered most fitting that his body should rest in the campus. This little enclosure within the iron fence in the campus is his resting place, and the institution to which he gave his best energies stands as his only visible monument. But in the realm of spirit and personality the invisible Taylor University continues a living growing monument throughout the earth wherever his students have carried the spirit of his sacrifice and devotion.

The full responsibility borne by Dr. Reade throughout nearly his entire administration gave him a free hand in shaping the policies, standards and ideals of the school. In giving the school the name "University" it is seen that he looked to a future development which would fill the University concept. As a first development toward the University idea he conceived and organized the School of Theology, which, in the literature of that day bore the name Reade Theological Seminary; and it is the hope of the writer of this sketch that this name may be restored thus ever associating his honored name with the department which was to be the fullest expression of his purpose. The Academy, Normal School and School of Music, found in the organization their proper place.

Dr. Reade was compelled by the very limitation of his resources to find teachers who made salary a secondary consideration; so he gathered about him a group of men and women who were willing to practice self-denial. The same spirit was inculcated in the students. To keep expenses down, rooms were small and meagerly furnished, food was plain and coarse, but the students seemed well nourished. To Dr. C. W. Winchester, who became President later, this spirit was so evident in the school life that he gave as the motto of the school, "Plain Living and High Thinking."

In those days we had no gymnasium and baths, but as has been indicated, Dr. Reade was ever reminding the students of the proper care of the body. Deep breathing in the open air, bathing, invigorating, but not exhausting exercise, and regular habits of eating and sleeping were continually urged. I can not now remember of many cases, if any, of nervous collapse. Believing that foot-ball is brutal, that the exercise is too violent for student life, and that, as a natural result, its place in school athletics over-exercises the large and physically strong, and by its violence leads to many casualties for which the school did not wish to assume the responsibility, he set himself immovably against foot-ball for this school. He ruled out intercollegiate athletics on three main counts: First, it tends to the concentration of training on a picked few to the exclusion of the many who need the exercise more than the special few, thus defeating the very aim of physical education for the health of all the students as related to intellectual work; Second, it consumes much valuable time in going away and taking a number of "boosters" thus affecting class work; Third, it increases cost to the student, often to the student who is not really able to bear it; and, if he were able to bear it, thus pushing up the expense, and operating against one great purpose of the administration, namely, to keep cost so low that the poor may have an education.

The democratic spirit of Dr. Reade fostered the principle of social equality. Labor, even what is called the most menial, was dignified, Moral purpose, genuineness of Christian living, and faithful effort, counted for more than wealth or keenness of intellect. The boarding together and finding a common life all through the school fostered the family feeling and a Christian sympathy made each interested in each other. Teachers, too, were brought into close and sympathetic touch with the students.

Dr. Reade was an ardent supporter of the Literary Societies. He believed that public speaking should have a place in the education of every student. Literary enthusiasm, not merely society spirit as measured in

numbers, but real enthusiasm for effective writing and speaking, was part of the "Taylor Spirit."

But religion—fervent, heartfelt religion, earnest, evangelical, evangelistic Christianity, emphasizing the great fundamentals of Christian experience, as conversion and entire sanctification, with the witness of the Spirit—was stimulated. Revivals were frequently held, and evangelists were brought in who would deepen the spiritual life of the school and lead the saved to perfect love. Dr. Reade took the doctrine of Christian Perfection as a matter of course, treated it as that to which a Christian will come if led on to realize his needs and privileges. He was easy and natural in the use of all the Scriptural terms, and was not a stickler for any form of expression. As far as I remember he did not assume either an attitude of apology or controversy in regard to the doctrine of holiness. A Spirit-filled ministry was the ideal. This kept the school largely free from empty dogmatism and from schism. Added was a strong missionary spirit.

His attitude on these various subjects, with a faculty and student body largely standing for the same policies, built up during his administration what might well be called the "Taylor Spirit," the "Taylor Idea."

Only a few incidents can be given to show his disposition and character. In his last illness he went to Battle Creek, Michigan, and was there when the Sanitarium building burned. He got out safe in spite of his weakness, and, though he never told it himself, it was learned by his relatives, through letters of gratitude written later, that he went back into the burning building and rescued several persons who could not find their way out.

The following incidents connected with his last illness show his sense of humor manifesting itself in an effort to create good cheer even to the last. His daughter, Bertha, seeing his failing strength, looked at him with tears in her eyes and said: "Papa, are you going to die?" He replied, "I don't know, Bertha, I've never had any experience," and smiled. On one occasion when he had been sitting up in a chair, and had become weary, he said to one who was visiting him: "I think I'd better lie down; I talk better when I lie."

Dr. Reade was a lecturer and author as well as a preacher and educator. Aside from lectures on special occasions, three lectures might be mentioned, which were delivered a number of times: "The Hymns We Sing;" "The Talking Animal;" and "The Dutch." Three booklets, "The Life of Sammy Morris," "St. Barnabas the Good" and "The Elder Brother," have had a very wide sale and have done much good. For a number of years before his death Dr. Reade edited and published two papers, the "Taylor University Register" and "Soul Food." The first was devoted largely to the interests of the University and was sent out each month to the friends and prospective patrons of the school. "Soul Food" was devoted to the upbuilding of spiritual life.

Dr. Reade wrote numerous poems, many being hymns. His first book, published by the Methodist Book Concern, contains poems written

by himself and by his first wife. The title is "Sunday School Concerts." In 1883 he published a small volume of poems, called, from the chief long poem which it contains, "Exodus and Other Poems." He continued to write hymns and poems to the last; these were used in his own publications, in other religious papers, and some were used in hymn and song books. The following hymn was set to music by evangelist C. E. Rowley, at one time Professor of Music in the College at Ada, Ohio. Prof. and Mrs. Rowley, both good singers and musicians, sang this great hymn often, and always to the great delight of their hearers. Notice Dr. Reade's fine poetic appreciation of God in nature.

GOD CARETH FOR ME

O join with the worshipping angels to sing
Of God, our Creator, Preserver and King;
Transcendent in glory, in station most high,
He dazzles with splendor the Sun in the Sky.

All nature proclaims Him; the outermost Star
That hurries away on its mission afar,
Chants abroad, as it flies o'er the wondering Earth,
The praises of God in the song of its birth.

The sea shouts aloud to the cloud-cleaving hills,
The Vales swell the song with the music of rills,
The earth is His footstool, and heaven His throne;
God reigneth forever, He reigneth alone.

His breath is the wind, and His robe is the light,
His voice is the thunder, His shadow is night;
He rides on the tempest, He walks on the sea,
Yet feedeth the sparrows, and careth for me.

The following poem was written in his last days:

AT REST

In Faith's kindly builded palace
Standing, I shall soon be blest;
If I fail not on the threshold
Of my long sought promised rest.

God, Thou knowest what befits me;
Portion Thou my weight of care;
Fit the burden to my shoulders;
For my heart the grief prepare.

Then in Thy dear name I'll bear it,
For Thou sendest what is best;
And when burden-worn I languish
Thou wilt send the weary rest.

Rest, great soul, "in Faith's kindly builded palace!" We know
"thou didst not fail upon the threshold of thy long-sought promised rest."

But if thou canst know our striving
To sustain thy cherished plan,
In the name of the true religion
To make peace twixt God and man.

Wilt thou not implore the Master,
Who was poor Himself in life
That He raise up friends to help us.
Ere we faint beneath the strife?



I CAN TRUST

I cannot know, with my weak, human sight,
Why clouds of gloom arise, why darkness veils my eyes—
Yet I know I shall triumph in the right,
If I can trust.

I know not why my path sometimes should be
So hedged with dark despair, temptations to ensnare—
But know that Jesus said "Come, follow Me,
"And in Me trust."

And when I go astray walking alone,
If sunless hours are mine, Oh may I not repine—
But looking through the clouds of Jesus' throne,
Still firmly trust.

What though the cloudy, mystic veil,
Hides from my feeble sight the future and the light—
I know that truth and justice shall prevail,
And still I trust.

When sorrow stirs the fount of prayer and tears,
I'll leave in God's strong hand all I can't understand—
And calmly wait, resigned, for better years,
And humbly trust.

John H. Shilling.

GEM



MONROE VAYHINGER, B.D., D.D.
President, To Retire June 15, 1921.



DR. MONROE VAYHINGER, M. A., B. D., D. D.

Dr. Monroe Vayhinger was born at Delaware, Indiana, May 28, 1855. At the age of twelve years he became active in Christian service and two years later was chosen superintendent of the Sunday school. At the age of sixteen he began teaching school. Later he worked his way through Moore's Hill College, where he received his M. A. degree in 1886. The following seven years he filled the chair of Mathematics and of German in that institution. In 1894 he entered Northwestern Theological Seminary, where he received his B. D. degree. Later he returned to Moore's Hill College as Vice President where he remained for two years. The following four years he spent preaching in the Indiana Conference. On April 1, 1908, he began his work as President of Taylor University, a work which has continued through thirteen years.

But these visible tasks which are so easily summarized in one brief paragraph are by no means the measure of Dr. Vayhinger's work. Only the record of eternity can show the worth of a life which for years has been consecrated to God, led by the Holy Spirit and lived in unceasing service for the Master. Such is the life of Dr. Vayhinger, and only so may his real work be known.

The predominating characteristic in the life of this beloved man is prayer. In prayer he found comfort from sorrow, by prayer he has met the problems of the school, through prayer he has lifted the lives of others. Truly he is one who knows how to pray.

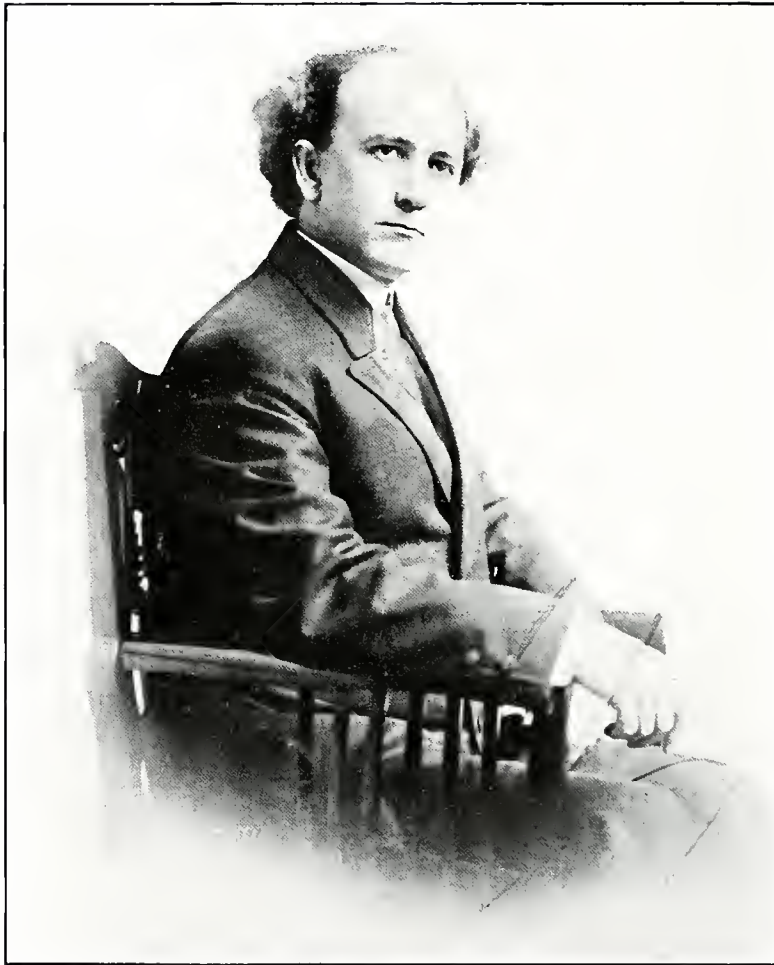
Students have found in Dr. Vayhinger a friend who was personally interested in both their battles and their victories. Deep in the hearts of those who have known him is a note of praise for the new hope and broader vision which he helped to give. As the rain drops in the sky, which wash the face of the dusty earth and are beneath our feet, do their greatest work where no human eye can see, so Dr. Vayhinger has done and is doing his noble work in a silent, unseen way. Long will his influence live on, unnoticed in the hearts and lives of those who have known him, and through them it will pass on to others.

Ceaseless and untiring in his efforts to support and build up this university, Dr. Vayhinger has never been too busy to encourage the weak, or to preach the gospel of Christ. He has born with a smile the heavy burdens which for thirteen years have pressed upon his shoulders. Day by day he has grown older in the service. Each setting sun has found his race a little nearer run, his crown a little nearer won.

Now as he retires from his work as President of Taylor University our hearts are touched with a feeling of loneliness. In silence we pray, "Our Father, carefully watch over and bless him, whose life has meant so much to us; and help us so to live that he must see his labor has not been in vain."

Ines Miles, Class of '21.

GEM



JAMES M. TAYLOR, D.D.

President-Elect.

JAMES M. TAYLOR, D. D., PRESIDENT-ELECT

Our readers will be interested in the announcement of the new President of Taylor University, the Rev. James M. Taylor, D. D., of the Board of Foreign Missions, Methodist Episcopal Church, New York City. Especially will they find spiritual inspiration and encouragement in the personality and life history of our new leader. He is a man in the front line, and those who have come to know him prize him as a prince in Israel.

Dr. Taylor did not find himself. He was doing Christ's work in his own way, under the lead of a great vision and a deep consecration. The Lord gave him eminent success until, ere he knew it, others were applauding and rallying about him with increased support. The church saw him in the midst of his devotion, valued his talents, appraised his consecration, marveled at the degree of power the Holy Spirit was intrusting to him, and called him to work under her direction. His story is almost romantic—at least it presents the strange way God has in calling men to do his work. In this instance it seems he had in mind the opening up of a field of activity different from anything undertaken in two generations on a neglected continent. The needs of South America were crying unto Heaven, and as the years passed their intensity increased. God could not wait. The hour had struck. The prayers of sincere souls and the mute supplication of ignorant ones who knew not what they needed, could not be postponed. Providence began to search for a man possessing lips touched with fire and spirit aglow with zeal and nurtured by fellowship with him.

Out of Knoxville, Tennessee, Christ had called a bright youth with noble head and remarkable face, whose coming to him was set by many a religious experience in which the Life of the Spirit was manifest. At once he began a herald message, pertinent, original and convincing. Men listened to his call. He became a flaming evangel at whose lamp hundreds touched a flame for their own lives. He saw thirty thousand people give their hearts to God and accept the Lord Christ as their personal Savior. One day a crisis came into his life. His father, to whom he owed most of his religious motives and inspirations was at death's door. Their lives had been closely knit and they had worked together in many meetings, the younger man receiving his training from the other. Now death had cast his shadow between them and the father was slipping into the valley of night. The son was engaged in a revival near Greenfield, Indiana. As the shadow of his father's illness fell upon him, he was driven to earnest prayer. During the day he spent much time in intercession for the souls of men who were hearing his message and for his father's recovery. During one morning's devotions in the tabernacle, when all alone, as he knelt at the altar he lifted his eyes to the platform from whence he had been delivering his message night after night. His gaze fell upon a map of the world hanging in full sight of the congregation—a map of the world for which Christ died. Immediately the Spirit spoke to him: "That world needs you—the outer world. God wants you as a world missionary." He had accustomed himself to answer the voice of the spirit with a jubilant acquiescence. He had always said, "I'll go where you want me to go, dear Lord." At once he resolved to go into the foreign field with his message, under the lead of God. He regis-

tered the vows of a new consecration in that day. Ere it had passed, report of his father's death came. The shadow had fallen across his path, but upon his face had rested the light of an apocalypse, revealing a new world of activity for him.

The Holy Spirit was preparing the worker while the field was ripening. Harvest and reaper met in God's good time. The day of consecration had scarcely passed when the call from South America arrived, "Come, do evangelistic work in this continent and its adjacent isles." So definite and assuring was this call that he immediately set about preparing to go. Now evangelism in foreign fields and in an unknown tongue is almost an impossible task. The missionary relies primarily upon the educational method. The direct appeal is so difficult, and direct address through an interpreter requires skill and patience. The wisdom of such a mission was not at once apparent. However, God had called and he would make all paths easy. The young apostle did not hesitate but answered the call. He went to the field; met the missionaries; spoke to them of religious experience, bringing new life and hope; then pushed into the regions where the raw material of paganism could be found. There he presented his message to eager listeners, slept in his hammock and on dirty floors, spoke to people who wore nothing but loin cloths and bead aprons, met heathenism at its worst, saw the people in this world for whom Christ died. He appeared to them as an evangel from God. They heard him gladly, many of them giving evidence that they had found Christ as their personal Savior. On his return to the coast he spent some time preaching in the cities, and after a mission of one year he was able to report nearly five thousand conversions.

As time passed he made five trips to the fields in which God had interested him and entered deeper and deeper into sympathy with the spiritual life of the Latin peoples. The results of his work were so remarkable that leaders in the church recommended that he be given a place on the Foreign Mission Board and a new department was formed called the Foreign Missionary Board and a new department was formed called the Department of Foreign Evangelism, and he was placed in charge. Dr. Taylor does not now sever his relations to the Board, but continues in the capacity of field Representative. During the past few years he has traveled over 500,000 miles outside the United States, visiting practically every corner of the globe in the interest of Christian Missions.

President Taylor says our slogan shall be 500 students in the fall. In this he has the united support of the entire student body, the trustees and Alumni. Since his election some students have already reported from two to four new scholars secured. Specifications are being completed for an adequate heating plant which will carry four times the capacity of the present needs, from which all buildings and cottages on the grounds are to be heated. The question of new dormitories and other buildings is being taken under advisement.

It is the purpose of the new management to make of Taylor University a great Life Service College, where thousands of young people, at a minimum cost, can secure a college education in an atmosphere that shall stimulate faith and enlarge and deepen spiritual life.



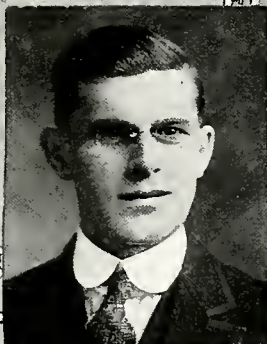
(Dean) BURT W. AYRES, Ph. D.
Philosophy.



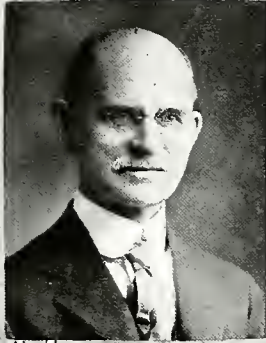
(Mrs.) FLORA COBB-SMITH, M.S.
Director of English.



ADALINE E. STANLEY, B.S., A.M.,
PH. D.
Director of Education.



WALTER C. GLAZIER, B.D., A.M.
History and Political Science.



NEWTON WRAY, B.D., D.D.
Dean of Theology.



ELVA L. HOAG, A.B.
Domestic Science.



PEARL S. MALLORY,
Director of Expression.



FRANCIS C. PHILLIPS, B.D.
Biblical Literature.



CARROLL A. DURFEE, A.B.
Biology and Physics.



VIRGINIA L. HOOFT, A.B.
French and Latin.



OLIVE M. DRAPER, A.M.
Chemistry.



JACOB B. BOS, A.M., B.D.
Latin and Greek.



A. VERNE WESTLAKE, Mus. M,
Mus. D.
Director of Music.



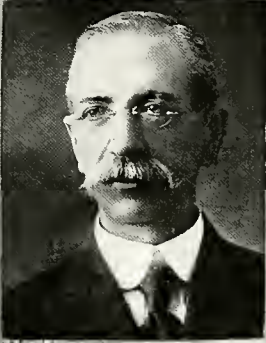
SADIE L. MILLER,
Piano.



FRANCES L. EKIS, B.M.
Piano.



MYRTLE STANT,
Director of Voice.



GEORGE EVANS, A.M., D.D.
Business Manager.



LULA F. CLINE, A.B.
English.



ETHEL B. FINSTER,
Director of Commerce.



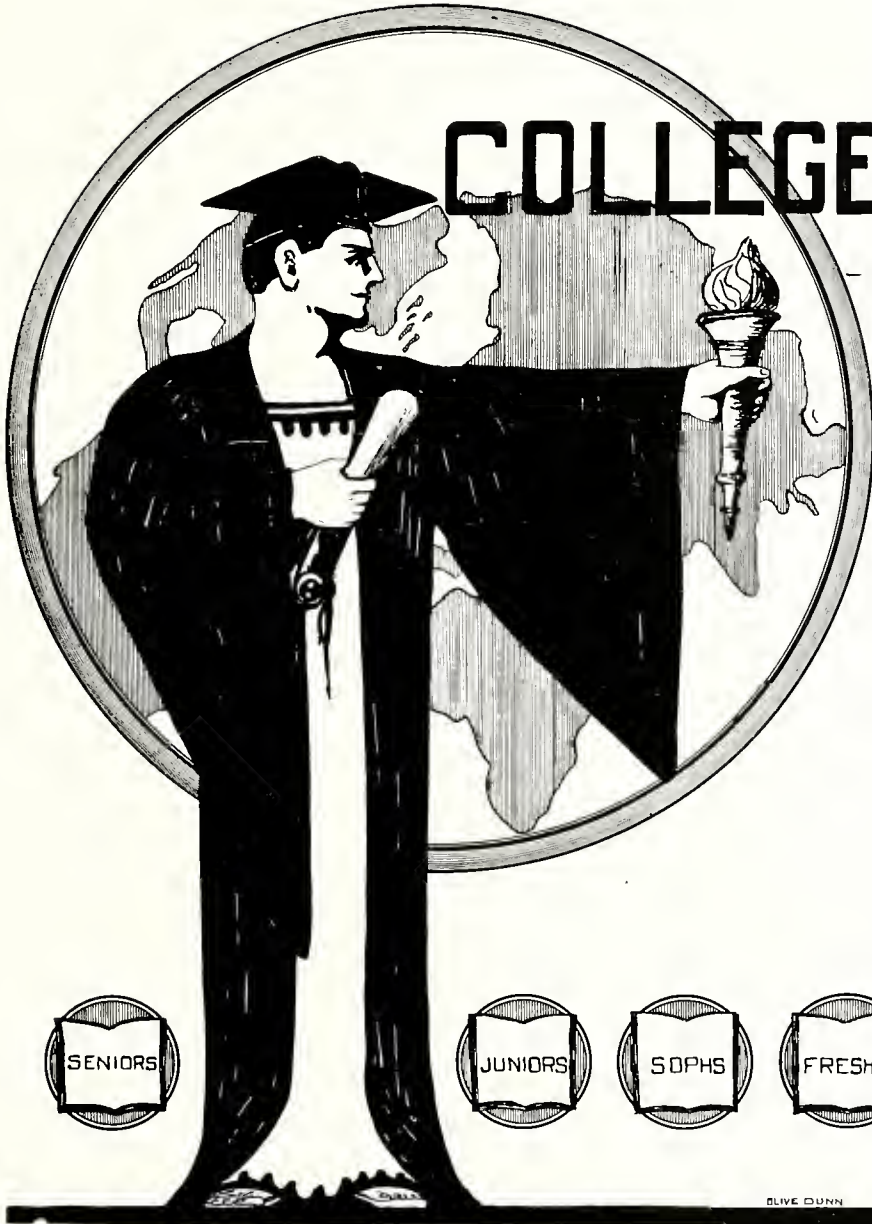
MARY O. SHILLING,
Director of Art.

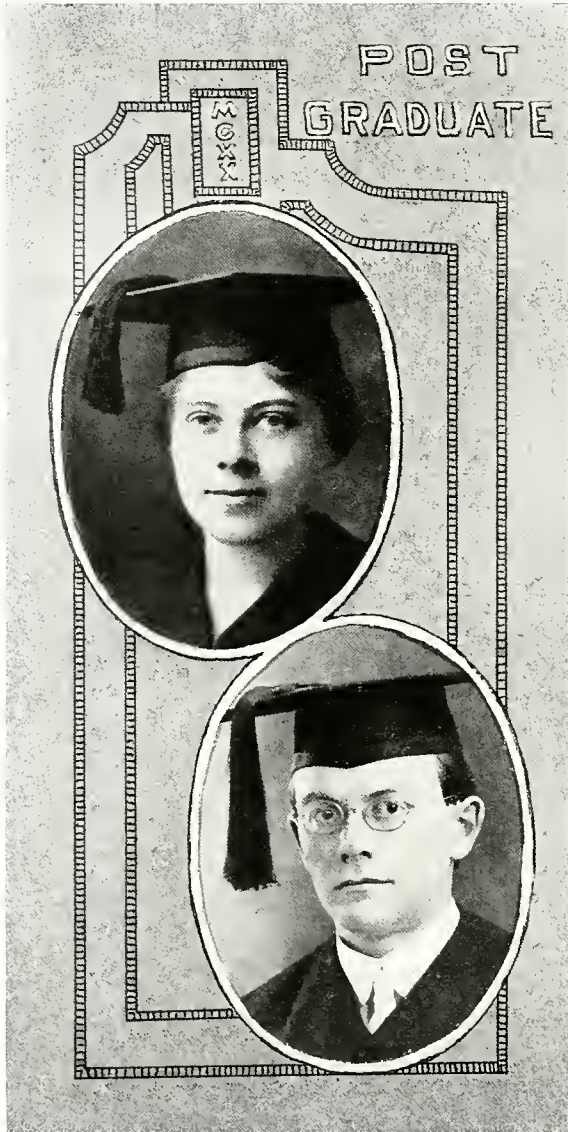
THE LIFE ILLUMINATED

(To Dr. T. C. Reade)

Our Savior bids His children to uphold
The Christian standard by exalting high
Their Lord, dispensing as the days go by
His Light, and lighting sinners to His fold.
He best on earth fulfills the Christian's deed,
Who with an heart surrendered, members meet
To do Christ's bidding, worships at His feet
And does His missions. Such was Doctor Reade.
His standards were Christ's standards; his ideals
Were kindled at Christ's altar-fires above;
The love he showed his students was the love
That only he whom Christ possesses feels.
His life he spent in service. In the school
He lived for may his heart's best purpose rule.

COLLEGE





BINGHAM, FLORENCE E.
Canton, Ohio.

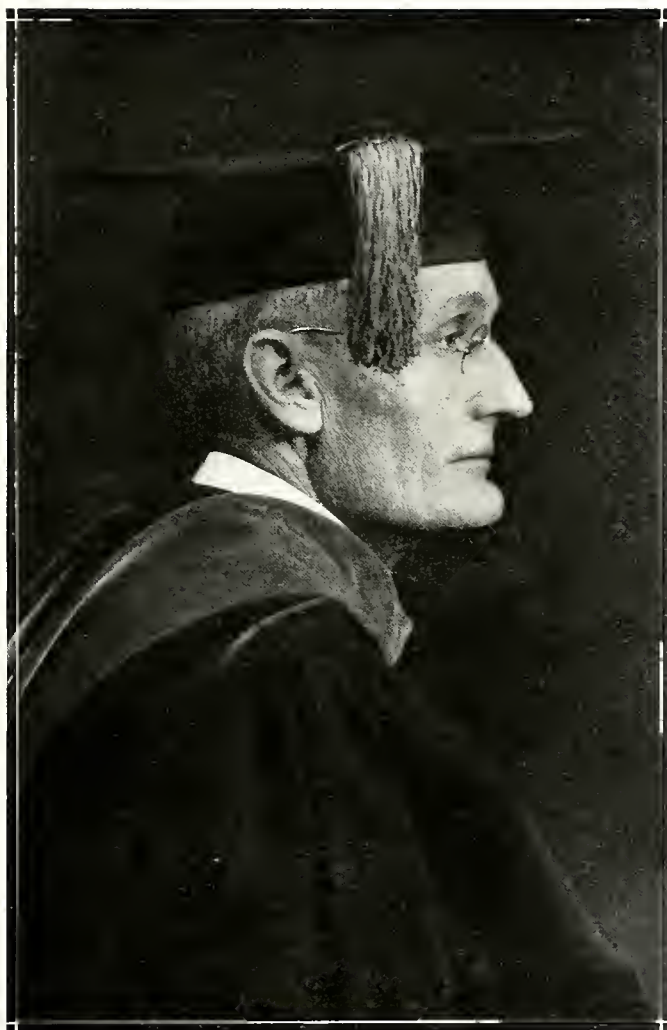
C. H. S., Canton, O., 1916; Asbury College, 1916-17; Taylor University, 1917-21, A. B. (1920); Philo; Soangetaha; Prayer Band; Holiness League; Gem Staff, 1920.

"She hath a natural, wise sincerity, a simple truthfulness."

HUTSINPILLER, ROSS J.
Caledonia, North Dakota.

O. H. S., Oakes, N. D., 1907. S. N. I. S., Ellendale, N. D., 1911; Taylor University, 1917-21; A. B., 1920. Student Volunteer Band; Prayer Band, Holiness League; Philo; Eureka; Echo Staff, 1918-19; Gem Staff, 1920; Student Senate, 1920-21.

"Politeness is the outward garment of good will."



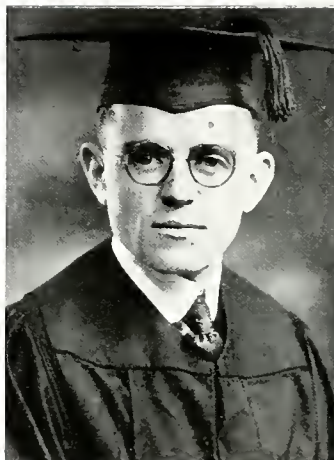
(Dean) BURT W. AYRES, Ph. D.
Senior Class Advisor.

SEELIG, J. FLOYD

Upland, Indiana.

Taylor University; A. B.; Major, Romance Languages; Philo (President); Eulogian; I. P. A. (President); Expression Club; Gem Staff; Married; Student Pastor.

"Give us, O give us, the man that sings at his work."



DUNN, OLIVE

South Bend, Ind.

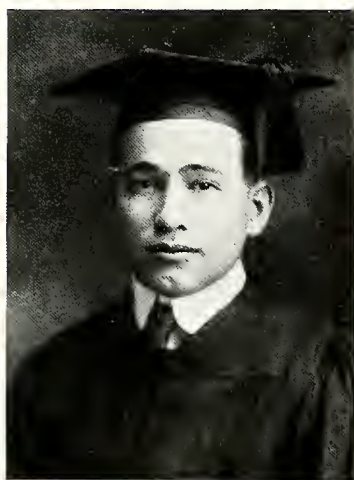
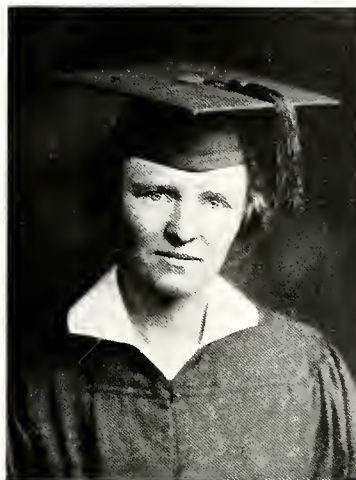
Illinois Woman's College; Taylor University; A. B.; Major, Philosophy and Education. Thalo; Prayer Band; (Deputation Chairman) Gem Staff. Holiness League; Student Volunteer.

"The beauty and repose of faith, and the clear spirit shining thru."

OLIVE DUNN

HUTSINPILLER, MRS. R. J.
North Dakota State Normal School-
Taylor University; A. B., Major,
Religion. Philo; Soangetaha; Volun-
teer Band; Holiness League; Prayer
Band.

"She does good for good's sake,
and she seeks neither praise nor
reward."



MOULTON, WILLIAM O.
Flint, Michigan.
Taylor University; A. B.; Major,
Greek; Thalo; Eulogonian; Student
Pastor; Married; Gem Staff (Editor-
in-Chief); Thalo Orator.
"Happiness consists in activity."

WILDE, FRED D.

Asheville, North Carolina.

Taylor University; A. B.; Major, English; Thalo (President); Eulogonian (President); Prayer Band; Holiness League; Volunteer Band (Deputation Secretary).

"The talent of success is nothing more than doing what you can."



MILES, INES M. A.

Beloit, Ohio.

Wooster College, 1916-1918; Taylor University; A. B.; Major, History; Philo; Soangetaha; I. P. A.; Echo Staff; Student Senate (President).

"To discover what is true and to practice what is good are the two most important objects of her life."

TRESLER, EMMA J.

Linton, North Dakota.

Taylor University; A. B.; Major,
English; Thalo; Soangetaha; Stu-
dent Volunteer; Prayer Band; Stu-
dent Senate; Gem Staff; Echo Staff.

"A spirit all sunshine, graceful
from very gladness, beautiful because
bright."



ROSE, JOHN WARD

Vermont, Illinois.

Taylor University; A. B.; Major,
English. Thalo; Eulogonian; Student
Pastor; Student Senate (Vice-Presi-
dent).

"Compression is needed to explode
gun powder."

OSBORNE, MRS. B. T.
 La Moure, North Dakota.
 S. N. I. S.; Taylor University;
 A. B.; Major, Religion; Philo; Prayer
 Band; Holiness League; Volunteer
 Band.

"How'er it be it seems to me
 'Tis only noble to be good."



EAVEY, C. BENTON
 Morrill, Kansas.

Messiah Bible School; Grove City
 College; Pennsylvania State College;
 University of Strasbourg, Strasbourg,
 France; Taylor University; A. B.;
 Major, English; Married.

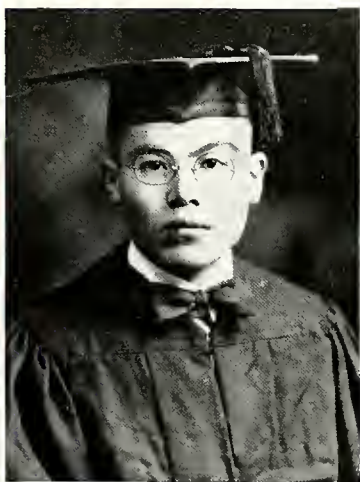
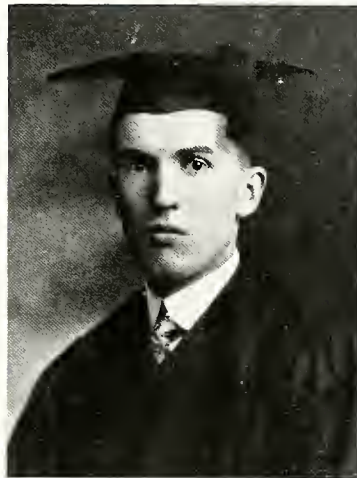
"That man is great who serves a
 greatness not his own."

DUNLAP, PAUL R.

Lupton, Michigan.

Taylor University; A. B.; Major in
Philosophy and Education. Thalo;
Eulogonian; Echo Staff; Student
Senate.

"Thought is deeper than all speech."



FUJIHARA, TALAYOSHI

Yamanashi, Japan.

Tunwen College, Shanghai, China;
A. B.; Major, Mathematics. Thalo;
Eulogonian.

"Where there is life, there is hope."

BROWN, FRANCIS W.
Danville, Illinois.

Central Holiness University; Taylor University; University of Michigan; A. B.; Major, Philosophy and Education; Degree from Expression Department; Philo; Eulogonian.

"Good Things come in small packages."



BUGHER, JOHN
Upland, Indiana.

Taylor University; University of Michigan; B. S.; Major, Physics; Thalo; Eurekan; Expression Club; I. P. A.; Echo Staff 1919-1920; an "A" Student in Ann Arbor.

"He most lives who thinks most, feels the noblest, acts the best."

CLASS MOTTO

Self-Mastery, the first of all Victories.

SENIOR CLASS HISTORY

The Senior Class of 1921 was forty-one members strong when first we saw the light of a new day four years ago. But as usual the next year we had diminished in number, having only eleven. However, this was caused chiefly by the world war then in progress. The Junior year saw us with fourteen and at that point we decided to stay until the end of the senior year.

We come from seven different states and one foreign country. As a class we average three years spent at Taylor college. From the class of '17 only three have remained the full four years. As to the past, eight of us are from the farm and the majority of the rest from ministers' homes. With respect to the future, five are preparing for a life of teaching, six for the mission field, and three for the ministry. At present there are five married and hopes for more in the future. Two are taking their Senior work at Ann Arbor. Of the fourteen, eight are Thalo-nian devotees and five are of Philalethean descent. We furnish the Soan-getaha Debating Club with three members, the Eulogonian Club with seven and the Eurekan with one.

But this is history and must be left behind, not disregarded, but used as a stepping stone to the next heights. Whatever the past may have been, there is no reason why the future cannot be full of usefulness to the world that shall never be forgotten.

Paul Dunlap.

THE CALL OF THE WIND AND WAVES.

Oh blow, ye winds, where ocean's waves have rolled;
And howl, ye blasts, through midnight's lonely hour,
And sound your wailing voice about the tower
That stands alone upon the rugged, cold,
And rockbound shore. Oh dash, ye waves, and fold
Within your arms the ragged crags where flower
And moss have never grown. Oh let the hour
Glide slowly by!—Your voices seem to hold
A message for my soul, a summons clear
To push aside disturbing cares, and rise
By wings of faith to higher heights, that I
May view the restless, striving world where fear
And misery dwell, that I may hear the cries
Of men and point them to our God on high.

Ines Miles.



WILLIAMS, WM. K., Jr.

Columbus Ohio.

Taylor University, 1915-1918; Iowa State College 1919-1920; Yale University (School of Forestry) 1920-1921; B.S.; Major in Science (at Taylor); M.F.; Major in Forestry (at Yale). Eulogonian; Yale Forestry Club; Glee Club.

"The time is never lost that is devoted to work."



JUNIOR CLASS

THE JUNIOR ROLL

MR. PUGH:—Our Senator from New Jersey.
“I wish I were funny.”

MR. OSBORNE:—Married but lonesome.
“Would there were more men like these.”

MISS RECTOR:—Game to do anything.
“I chatter, chatter as I go.”

MR. LESTER WHITE:—Our campus storekeeper.
“It is not good for man to be alone.”

MR. GILBERTSON:—A minister but still a man.
“Just give him time, he'll say it after a while.”

MR. TREBER:—A preacher too.
“Men may go and men may stay but I'm in school forever.”

MR. RANKIN:—Our Montana newly-wed.
“Greater men than I may have lived but I do not believe it.”

MISS NEFF:—Our Ohio Senatress.
“She has nameless virtues.”

MR. ORVILLE FRENCH:—The Hoosier French.
“I'm not in the roll of common men.”

MR. CLARENCE FRENCH:—Our Frenchman from New York.
“A man's a man for a'that.”

MISS SPALDING:—Always at home.
“Time is never lost that is devoted to work.”

MR. BURKE WHITE:—Our mysterious lad.
“Keep cool and you command everybody.”

MR. FENSTERMACHER:—Our Ohio Senator.
“I would live and die a bachelor.”

MISS FAULDER:—Ohio's fair maiden and a student.
“I sigh for the time.”

JUNIOR CLASS HISTORY AND PROPHECY

Nineteen eighteen announced the arrival of twenty-two "College Freshies." We were met with the usual scornful attitude of our superiors, but we knew our place as Freshmen and walked with a "meek and humble" step.

After the horrors of registration, of getting to our class rooms and of the initiation into college life in general, had passed, we felt more free, and, with our spirits heightened, we organized with Randolph Webster as president.

We assembled the next year but several were missing. However, we were not discouraged for many more stood ready to fill their places. The material which we furnished for the literary societies, the debating clubs and the champion basket ball team showed that we had not lost any of our ability and spirit, but had still better to offer. The breakfast at the river, in spite of the fact that some of our illustrious members had to wade the deep to find the "remains," was a success in the social realm.

Although we returned with fewer in number last fall, we are yet twelve strong, and are possessed with greater ambitions, and greater aspirations to do much for our Alma Mater by fulfilling our mission in the world.

In order to look into the future of the College Junior Class it will be necessary to summon the prophetic muse to our aid. Under the spell of her hand we are caused to soar upward until from a dizzy height we are enabled to look thru a film-like mist on the world of Nineteen Hundred Forty.

At first we see nothing but an indistinct mass of people moving hither, but on closer observation about a dozen become focused to our gaze and stand out very prominently. These who have gained our attention prove to be the class of 1922 of Taylor University.

The first thing which we notice about this class is that they are scattered all over the world. Another thing which quickly comes to our attention is the fact that they are all working; not only working, but engaging in good work. Their purpose is to make the entire world better.

As we gaze upon our homeland we recognize the faces of Orville French, E. Nordin Gilbertson, Ira Rankin, Lester White and Wesley Pugh filling pulpits which are scattered from the mountains of Montana to the hills of Pennsylvania. Some are serving larger churches than others, it is true, but all are serving the Lord with equal devotion. We find that girls of this class also are doing valiant service, for May Rector is engaged as a school teacher in one of our cities, while Joyce Spalding has followed in the footsteps of her sister and is doing much toward Americanizing those who come to us from foreign lands. Miss Audrey Faulder is serving in a home as a minister's wife.

By shifting our gaze to other lands we find Basil Osborne preaching the Gospel to those in the heart of Africa; Clarence French doing the same to the heathen of India, while Laura Neff and Burke White are working among the Chinese.

With this our muse vanishes and we sink back into Taylor University in the year 1921 with a deep longing and prayer that we might be prepared for that to which the Lord has called us.

George Fenstermacher.



SOPHOMORE CLASS

PROPHECY AND HISTORY OF SOPHOMORE COLLEGE CLASS

Prophecy is essentially one's interpretation of his ambition for the future. Few have the vision Tennyson had when he saw,

"The heavens filled with Commerce, Argosies of Magic Sail,
Pilots of the purple twilight, dropping down with costly bails."

Without some insight into future possibilities, indolence would take the ascendancy. One may place his character in ideal positions and forthwith plan how he can best attain the heights that he has imagined himself possessing. It is not for one to depreciate these flights of fancy for each individual purposes for himself the best in life and it is this idealism which satisfies and inspires youth. With such a hope students come to Taylor University, believing that education is the only solid foundation for success.

While struggling with our tasks, we as Sophomores look forward to the day of our graduation as the beginning of life's education and labors. Each member has his ideal of success, for every soul has been put into the world for a purpose; and it is his task to find a sphere in which to harmoniously fit his talents and privileges. Some of our number look forward to the ministry as their profession, others to the medical world, and some plan to let their light shine in the dark corners of the world, while others are fitting themselves for business, teaching and musical careers.

It is a great recommendation to anyone that he adhere to his vision and labor strenuously towards its culmination. Let everyone be sure his calling is worthy and after that bend his physical, mental and moral energy to its materialization. It is not for us to be satisfied with our results but, having a firm foundation, keen purpose and untiring ambition do our best, then which nothing more can be expected. Let us then take as our motto:

"Study thoroughly, work unceasingly and conquer inevitably."

As endless genealogies are neither wise nor profitable, we wish in a few words, to give a brief history of the Sophomore Class of 1921.

In the fall of 1919 we entered the open doors of T. U. which seemed to extend a hearty welcome and a "God bless you" to every student. In our Freshman year we were thirty-nine in number. We came from the city and hamlet, from the hills and the prairies, from the fields of battle and the peaceful country side, representing almost every walk of life. Having left our former pursuits, we entered as one determined soul into the struggle of college life.

One year has quickly slipped and the passing of time has left its mark upon our class. Some have gone out into other fields to prove their worth to the world. Much as we regret the absence of these members from our ranks we are glad for the recruits who have come to help fill their places. Though we have decreased in number our quality and aspirations are none the less and we can say with Browning:—

"Then welcome each rebuff

That turns earth's smoothness rough,

Each sting that bids nor sit nor stand but go!

Be our joys three-parts pain!

Strive and hold cheap the strain,

Learn, nor account the pang; dare, never grudge the throe!"



FRESHMAN CLASS

FRESHMAN COLLEGE HISTORY

Great was the excitement of the Sophomores, Juniors and Seniors when they received the announcement that on September 22, 1920, they should have within their midst the Freshman class of '20 and '21. They were at once curious to know just how these prodigies might look and act. However, when the class arrived, they proved their ability by going successfully through the process of "getting registered," establishing themselves in the various dormitories and acquainting themselves with the manners of the dining hall.

On the first Saturday night after their arrival, they found themselves enveloped in the whirl of society. This opportunity for the beginning of their social life was afforded by a reception given by the Philaethean and Thalonian literary societies for the new students and faculty members.

Since then the Freshman class has advanced until now its members take prominent part in the literary, social and religious activities of the school. The class, representing the states of Indiana, Pennsylvania, Illinois, Ohio, Montana and New York is faithfully pressing forward with this motto for its guide:

"Build for character and not for fame."

Mable Collier.

FRESHMAN POEM

All around us now are mountains,
Capped with ice and pure white snow,
But we see the distant fountains,
Though clouds with rain are hanging low.

We are striving for that knowledge
Which will lead to greater things,
As the freshman class in college
Each heart with care-free joy now sings.

May our lives shine brightly ever,
And reveal God's wondrous love,
May no bonds of friendship sever,
Till we meet in Heaven above.

Della Ringel.

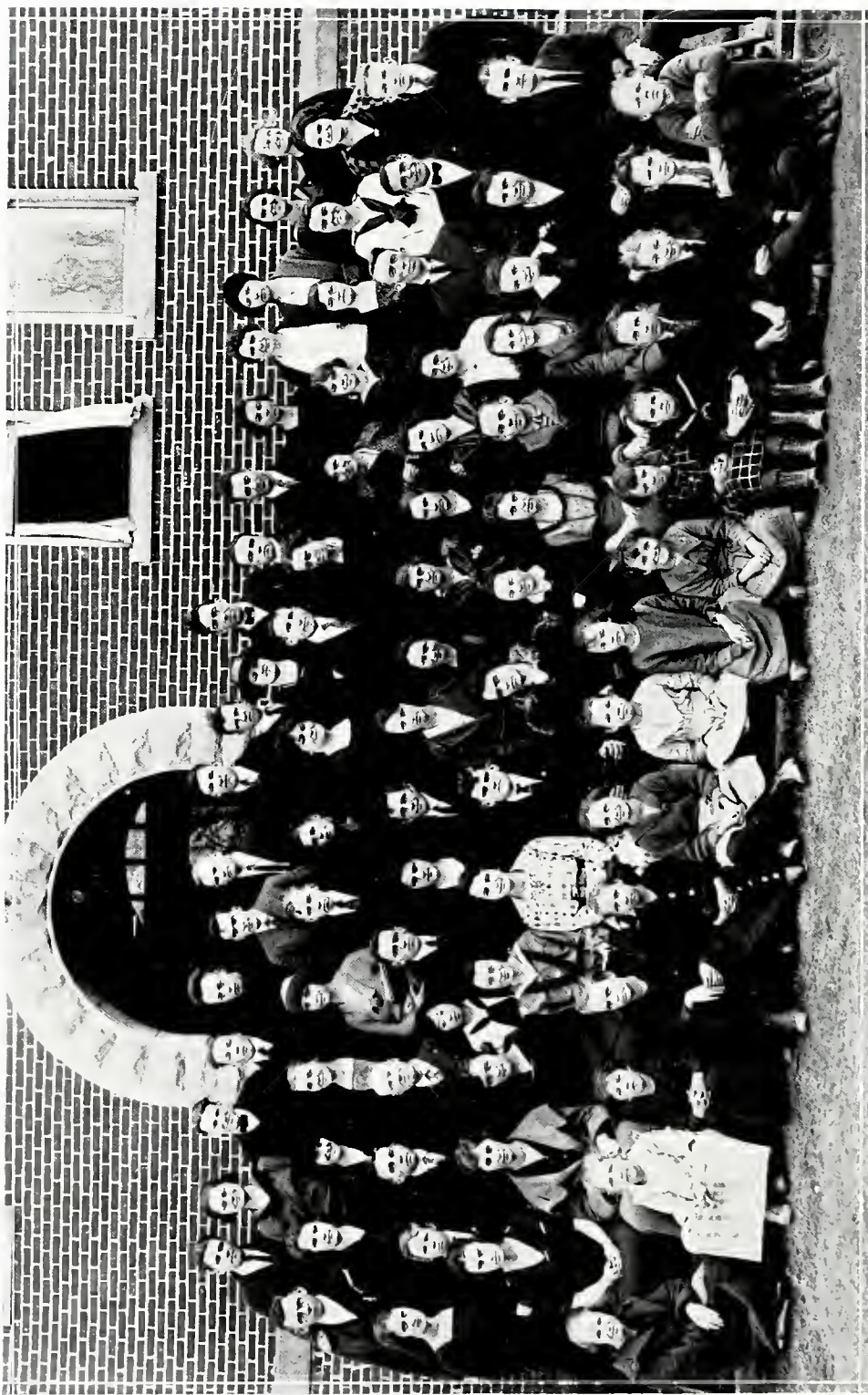


Dr. A. Verne Westlake,
Director Music Department

GEM



MYRTLE STANT
DIRECTOR OF VOICE



THE MUSIC DEPARTMENT

THE MUSIC DEPARTMENT

Perhaps the greatest feature of Taylor University is the Music Department. There are four distinct courses of study in the conservatory curriculum, leading toward certificates, diplomas or degrees—Preparatory, Normal, Public School Music and Artist or Advanced Course.

The piano department is under the directorship of Dr. A. Verne Westlake. Dr. Westlake graduated from Beaver College Musical Institute with the degree of Bachelor of Music. His teacher at this time was Guiseppi Ferrata, prize-winning graduate of the Royal Academy of Music of Rome. Abroad he studied with Fraulein Marie Prentner and later with Melville Lesniewski, both assistants to Theodore Leschetitzky, at the same time studying with the great master as a private pupil. After his return to America he established the Extended Conservatory of Pittsburg but feeling the strain of his gigantic undertaking, he resigned to take up the work at Taylor. He has succeeded in constantly adding to his technique and repertoire and has appeared in Vienna, New York, Pittsburg and other cities of similar musical importance. Last summer he worked for several weeks with E. Robert Smitz in Chicago and he is now engaged as soloist with the Cleveland Symphony Orchestra.

Doctor Westlake is assisted by Miss Frances Ekis, teacher of Harmony and Piano and artist pupil of the Music Department. She is enrolled in the Chicago Musical College for the summer course with Rudolph Ganz of New York City. Miss Miller has charge of the preparatory department and shows marked ability along this line.

The Vocal Department is under the leadership of Mrs. Myrtle Stant. She is especially fine in the development of pure tone and its easy, natural use and control in singing. Her own voice is a wonderful dramatic soprano of great power and beauty. She has studied with Granfal of Detroit Conservatory of Music, Frances E. Woodward, well known singer, teacher, and director of Boston, Signor Piccardo Lucchesi of Conservatory of Bologna, Italy, and the New England Conservatory in Boston. While for four years a favored pupil of the last named teacher, Mrs. Stant appeared on many occasions in concerts and recitals. During this time she met many noted musicians and twice refused opportunities to make her debut in grand opera. Last summer she studied with Marade Balfour of the Metropolitan Opera Company and this summer she will be at Chicago and is to work with Herbert Witherspoon of New York City.

The course of instruction in the organ department is planned to develop a finished technique adequate to artistic and effective organ playing. The department is under the teaching of Miss Lulu Mahaffey, who trained with some of Pittsburg's leading organists. She has knowledge of the best organ music and enables her pupils to know what to use and how to use it in their playing.

Mr. George Fenstermacher has charge of the violin department. He has studied with well known violinists, as Professor Sidney Clyde Vernon, head of the violin department at Baldwin-Wallace College, Walter Logan, Assistant Director of Cleveland Symphony Orchestra and Professor Paulsen, Director of Indianapolis Municipal Orchestra. Under Mr. Fenstermacher's leadership this department is steadily growing.

Catherine E. Biesecker.



THE EXPRESSION CLUB

THE EXPRESSION DEPARTMENT.

Prof. Pearl Mallory, who now heads the Expression Department is a graduate of the School of Expression in Boston. The Expression Department has been greatly strengthened under her able teaching and the school is indeed fortunate in being able to secure her for this work. Her methods of teaching are of such character that the student is inspired to do his best and to put himself into the work whole heartedly. Criticism is individual, but never personal. The student is made to feel confident of his own ability and possibilities, a thing which is necessary for the proper and complete development of the individual.

The art of expression is based upon the principles of nature. All natural impulses are "from within outward." Spontaneous feeling demands outward expression. It is as natural for man to speak as it is for birds to sing. Just as in nature the leaves on the tree express outwardly the life within the roots, so vocal expression in man tells of his inner impulses and ideas. In a machine, force is applied externally, in man, force comes from within. To develop vocal expression, therefore, the student must become conscious of the impulse to express himself.

The course of expression aims to develop in the student the ability to think before an audience and to convey thoughts and the appreciation of them by means of the natural languages. The primary requisite of clear expression is clear, definite thinking. The student is trained to think while on the platform for expression is only perfect when the modulations of tone and action directly reveal the processes of the mind. The voice constricted by misuse, wrong habits of reading and speaking, and negative attitudes of mind which have perverted the natural responsiveness of the vocal organs must be corrected before good expression is possible.

Physical exercises are given which accentuate the natural and fundamental actions of the body in expression. These exercises bring about a harmonious development and working of all the organs of expression. Expression implies not only intense susceptibility of the mind, but a certain plasticity of the voice and body.

The training aims to bring not only ease, freedom and grace of body, but also a greater appreciation for literature. The best literature is studied, read and criticised in a manner which is sure to develop an interest and appreciation for the best literary productions. Much freedom of interpretation is permitted so the student does not need to conform to someone's else ideas but may give his own thought.

The ultimate result of the study of the art of expression is a desire in the student to pursue the higher ideals of life. In true expression the natural impulses of the soul find an outlet which in turn inspire the inner nature to greater and loftier ambitions and aspirations. An appreciation is cultivated for the nobler and grander things of life.

E. W. Pilgrim.



THE DOMESTIC SCIENCE DEPARTMENT

"Right this way for a Sally Lunn for regular company and 'Lover's Delight sandwiches for irregular company.' " Of course the latter are for crabby old bachelors and cranky old maids. They are guaranteed to cure all kinds of heart trouble. Will not rip, ravel, tear or rust."

There has been much criticism in former years against colleges because the education provided was designed for men only and because the special needs of women were not adequately considered.

Systematic training is necessary for every vocation in life. We are glad that our school recognizes this fact and has admitted a course of Home Economics intended to bring science closer to the conditions of active life. A sound home environment is nothing more nor less than a set of outward conditions so adjusted as to encourage the richest living.

Domestic Economy is the art of managing household affairs in the best and thriftiest manner and this is what the course purposes to teach. By accurate and systematic methods household work may be done both quickly and well.

Positions are open everywhere to women trained in this profession and it is doubtful whether any occupations in the world are as certain to be permanent as those which deal with our daily food.

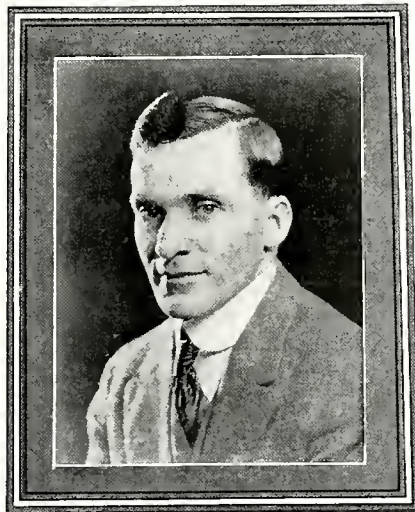
The department gave several sales this year which were thoroughly enjoyed by the student body.

Miss Hoag, professor of the department, is from Battle Creek, Michigan and is a graduate of Albion College. She is very proficient and is able to accomplish any thing she undertakes in Domestic Art.

Ruth E. Speirs.



STUDENTS OF ENGLISH BIBLE AND THEOLOGY



ENGLISH BIBLE COURSE

JOHN H. BAILEY (BISHOP)
Boston, N. Y.

Genesee Wesleyan Seminary, Business Course '11; Winner in Prohibition Oratorical Contest; Houghton Wesleyan Seminary; Thelonian; Eureka; Winner in Inter-Club Debate; I. P. A.; Expression Club.

"I am not of this age, nor this people."

THE SCHOOL OF THEOLOGY.

The theology department embraces three main courses of study. The English Bible Course has been in the curriculum the longest, the Seminary Course stands next, while the Missionary Training Course has been added only in recent years.

The first of these courses may be completed either in three years in which case a certificate is awarded, or in four years in which case a diploma is given. The Seminary work leads up to the degree of B. D. and is "designated to cover substantially the same ground as that covered by the curriculum of any regular Theological Seminary of the Church." The latter is a one year course designed to "prepare candidates for the mission field."

People from all walks of life have entered these courses—candidates for the mission fields, pastors' assistants, Sabbath School Superintendents and teachers, evangelists, local preachers, and conference students. These in turn have gone forth from time to time to bless the world. Over half a hundred missionaries have gone forth into all parts of the world, besides many ministers, in this country. The school draws from all over the world and in turn touches the whole world with the undying gospel, for it is undenominational and cosmopolitan.

As an illustration of what has just been said the writer cites his own class of 1915. It consists of twenty-one members. One is in Christian work the nature of which could not be ascertained in time for this article. But of the remaining twenty, one is a missionary in China, another in Burma, two others in other parts of India and one in Mexico. Three are teaching in Illinois, one in Indiana and one in Ohio. One is preaching in Indiana, one in New Jersey, two in Pennsylvania, one in Ohio, three in Missouri and two in Oregon.

"The ideals of the school are: A definite knowledge of salvation, with ability to give an intelligent 'answer to every man that asketh him, a reason concerning the hope that is in him;' such knowledge of the Bible as to be able 'to rightly divide the word of truth;' special emphasis upon those doctrines which underlie all sweeping evangelical movements; a comprehensive study of the history of the Church, resulting in charity for those of different opinions accompanied by zeal to excel the accomplishments of the past; and frank and unimpassioned discussion of questions of exegesis and apologetics."

In the matter of Biblical criticism the school is conservative. "It holds to the inspiration of the whole Bible. It appeals to students who wish to shun the poison of rationalism and destructive higher criticism. It stands for the old paths." And her students stand for the true gospel in all parts of the world.

Prof. F. C. Phillips.

PRAYER FOR THE SICK

Prof. Newton Wray.

(Some years ago an article headed "Irrational Prayer" appeared in one of the Church Advocates. I wrote a reply, which, however, was never published. As I am more than ever convinced of its soundness, it is here-with submitted without alteration.)

The article on "Irrational Prayer," in the C.— A.— is as remarkable for its assumptions and one-sided reasoning as for its contradiction of the plain testimony of Scripture, and, like all such attempts to set bounds to the will and power of God, refutes itself.

Prayer for the stay of a "self-limited disease" is stigmatized as "silly." The writer could not, he tells us, join in prayer that God would stay the malady and spare the life of a child who, it was said "could not live." To his heart "it was mockery, it was irrational, and yet it is done every day, and he that does it mocks God." This is pure assumption, unsupported by either reason or Scripture. Acceptable prayer is always in the spirit of the Son of Man who said: "Nevertheless not my will but Thine be done." But that prayer for the recovery of cases pronounced hopeless is rational, is evident from examples recorded in the Bible, not to speak of the undoubted instances of Divine interposition in every age of the Church. Faith does not stop at the resources of therapeutics, or at any difficulty supposed to arise from the uniformity and invariableness of Nature's laws. God's children are not confined in a cast-iron system in which prayer becomes vanity, and through which He cannot or "will not" break to their relief. Those who fancy that the Almighty is honored by theories which make of natural law a straight-jacket to limit His power, or which magnify its consequence more than the heart of a child of God and the grace that responds to its cry, are welcome to the opinion. I prefer a notion more in harmony with facts and the testimony of Scripture.

After facts are canvassed we may discuss theories. Christians do not pray for roses to bloom in December or apples to ripen in May, because they have no warrant for doing so in God's Word, in the fact that such things have been the authorized subjects of prayer, or are matters of need. And yet it would be irrational to say that God cannot or never will cause them to take place. Let it be a law that the rose should bloom in June and the apple ripen in October, He who made Aaron's rod blossom and bear almonds in a single night (Num. 17:8), multiplied the handful of meal and cruse of oil, so that they failed not for "a full year" (I Kings 17:12-16), made the pot of oil increase until many vessels were filled (2 Kings 4:1-7), multiplied the five loaves and two fishes until five thousand men, besides women and children were fed, turned the water into wine and did all this in defiance of the natural law of slow growth, and the intermediate processes of human agency, can banish instantly, if He sees fit, a burning fever as He actually did in the case of Simon Peter's wife's mother (Luke 4:38-39), the nobleman's son (John 4:46-52), and the father of Publius (Acts 28:8). Leprosy might be cited as a test case. It runs its course, which is to rot its victim to death. But when the leper cried, "Lord, if thou wilt, thou canst make me clean." Jesus said, "I will, be thou clean; and immediately his leprosy was cleansed."

Our writer affirms "that God could bless the use of a remedy to the curing of the disease, if He only would, but I know that He will not do it." When, it might be asked, did he receive from the Lord a revelation so opposite to that which was "once for all delivered unto the saints;" enabling him to assert so confidently that God will not do what He has frequently done, at least up to the time the author of "Irrational Prayer" was heard from. The "resources of therapeutics" may "not afford means to arrest a fever or to shorten the febrile career," but the Almighty is not so straitened; His resources are not so impotent; He is not shut up to the science of medicine.

"I would not dare pray," he says, "that the sufferer from the fever should be cured." Others have never thought that this was a thing to be dared, but to be sought in the spirit of a child that goes in trouble to its father. When Christ went into Simon's house, he found that disciple's mother-in-law "taken with a great fever." Luke, a physician, describes the case accurately, and does not seem to have been amazed that Christ was asked to heal the sick women. "And they besought Him for her." A reasonable thing to do. What was rational then, cannot be irrational now unless it can be shown that Christ has changed. But He is declared to be "the same yesterday, today and forever." (Heb. 13:8). "And He stood over her, and rebuked the fever; and it left her; and immediately she arose and ministered unto them," Mark says: "Immediately the fever left her and she ministered unto them."

The nobleman, whose son "was at the point of death," besought Christ "that He would come down and heal his son," never imagining that the Master was so handicapped by His own (natural) laws that assistance was out of the question. Nor did the result prove that Christ regarded such a prayer as a "whim." To try the man's faith He said, "except ye see signs and wonders ye will not believe." But the afflicted father was importunate. "Sir come down ere my child die." "Go thy way," said Jesus; "thy son liveth." On returning, the man learned that the fever left at the very moment Jesus spoke the assuring word.

John Wesley records in his journal many cases of healing in answer to prayer. The physician had said that he did not expect Mr. Myrick to live till morning. "I went to him," says Wesley, "but his pulse was gone. He had been speechless and senseless for sometime. A few of us immediately joined in prayer. (I relate the naked fact). Before we had done his sense and his speech returned. Now, he that will account for this by natural causes has my free leave; but I choose to say, "This is the power of God."

Now, with such examples before us and in view of James 5:14-15, and kindred passages, it is rather wide of the mark to affirm that prayers like those described are "unwise and indiscreet." To the suggestion that we "need to pray for discerning wisdom that we may understand the laws of God in nature," the remark should be added that we need to study with candor the Scriptures, and pray that we may understand our heritage in Him who came to show us how near God is to His children and how accessible in all that involves their good in this as well as the world to come. If we do this, I feel sure we shall not want to crowd Him out of His own universe, and make Him a passive spectator of His children's needs.

The implication that God must break His laws to answer prayer, as above set forth, is unfounded. He has ordained these laws in subordination to the welfare of His intelligent creatures, and is well able to manage them to that end. The best thought of today is that a miracle is according to law, not against it. "Once admit," says the Duke of Argyle in *Reign of Law*, "that there is a Being who, irrespective of any theory as to the relation in which the laws of nature stand to His Will, has at least an infinite knowledge of those laws and an infinite power of putting them to use—then miracles lose every element of inconceivability." Accordingly, a miracle would still be a miracle even though we did know the laws through which it was accomplished provided those laws, though not beyond human knowledge, were beyond human control." And this agrees with the remark of Mansel, concerning many of the miracles recorded in Scripture, that "the supernatural element appears . . . in the exercise of a personal power transcending the limits of man's will. They are not so much *"supermaterial as superhuman."*

Thus, a miracle may be the result of infinite energy along lines of natural law. The bread which was multiplied or the wine which came from the pots of water, may have been produced by the invisible and immediate collection and condensation of elements which, in the ordinary course of nature, require a long process of germination, growth and maturity, as well as the manufacturing agency of man, before bread and wine are made. What can hinder the Almighty from hastening natural processes to an instantaneous conclusion? This idea is offered not as a solution, but to suggest the possibility of answers to prayer through the infinite control of law.

May we also hold that there are laws transcending those of nature, and that what is miraculous to us may be, to higher intelligences who are perfectly acquainted with realities outside of what we conceive to be nature, only manifestations of the greater laws? And could not such laws operate to produce supernatural results while natural law remains intact? The Supreme Will merely removes the subject of the miracle from the control of the laws governing it in certain conditions and subjects it to other laws and conditions. A higher supersedes a lower law in respect to that subject, without in the least breaking the latter's continuity; as when a descending ball is struck by a bat and removed for the time from the control of gravitation and made to obey the law of personal will. The law of gravitation is not interrupted. Another ball falling by the side of the first, unstruck, would reach the ground at the batter's feet. Not the law but the subject of the law is acted upon. In a miracle, that subject, may be, is taken out of conditions in which natural law acts, and placed under other conditions where a higher law acts. Or, perhaps it is removed from the control of one, to that of another, natural law, whose effect is opposite to the effect of the first. If man can avail himself of nature's laws to carry out his designs, how much more the Author of those laws.

Whatever may be the solution, we have the word of our covenant-keeping God that His ear is open to the cry of the righteous, and we have examples in all ages to prove that His children's extremity is His opportunity. "Thus saith the Lord, Call unto Me, and I will answer thee and show thee great and mighty things which thou knowest not."

THE SENIOR MIRROR

MR. SEELIG:—

The honored president of the class of '21. Honored? No! Think of the honor of being called "Daddy." "Congratulations, Floyd."

MISS MILES:—

A suffragette parrot. The president of the senate. That's very natural because she is from Ohio. Claims she cannot support a man yet.

MR. MOULTON:—

One of Michigan's noblest sons. Editor-in-Chief of the "Gem." He has meekness like Moses and speech like Aaron. "Say Bill, when you get to be bishop remember the rest of us."

MISS DUNN:—

This Hoosier lady claims that no man has ever been able to prove to her that he is the right one.

MR. WILDE:—

Conscientious—Ready for his time, "(but remember I'm not serious, it's just for tonight.)"

MISS TRESLER:—

Quiet and sincere. She is fond of tending to her own business. Has recently entered the social whirl.

MR. ROSE:—

A practical joker. His middle name is "Pep." Not married yet, but the outlook is very hopeful.

MRS. HUTSINPILLER:—

Very nice and precise but unassuming. She is a good wife and has a dandy good husband. Sublime!

MR. FUJIHARA:—

A good Jap. Very studious and quiet. Nothing can discourage him, not even the English language.

MR. EAVEY:—

A variety of peculiarities. Although he is married and has his family troubles, he will not excuse Prof. Wray for being late to class.

MR. BUGHER:—

The famous chemist, noted for the discovery of the famous compound, Hexabutyldiquinolotetraminitriphenylouanixvenol, whose argon salt acts on the brain and forms thots. A table-spoonful is all that is necessary for a college education.

MR. BROWN:—

The chauffeur. "Come on, girls, let's take a ride." You will hear from this Zacchaeus later.

MRS. OSBORNE:—

Oh, the pangs of separation! Absences make the heart grow fonder.

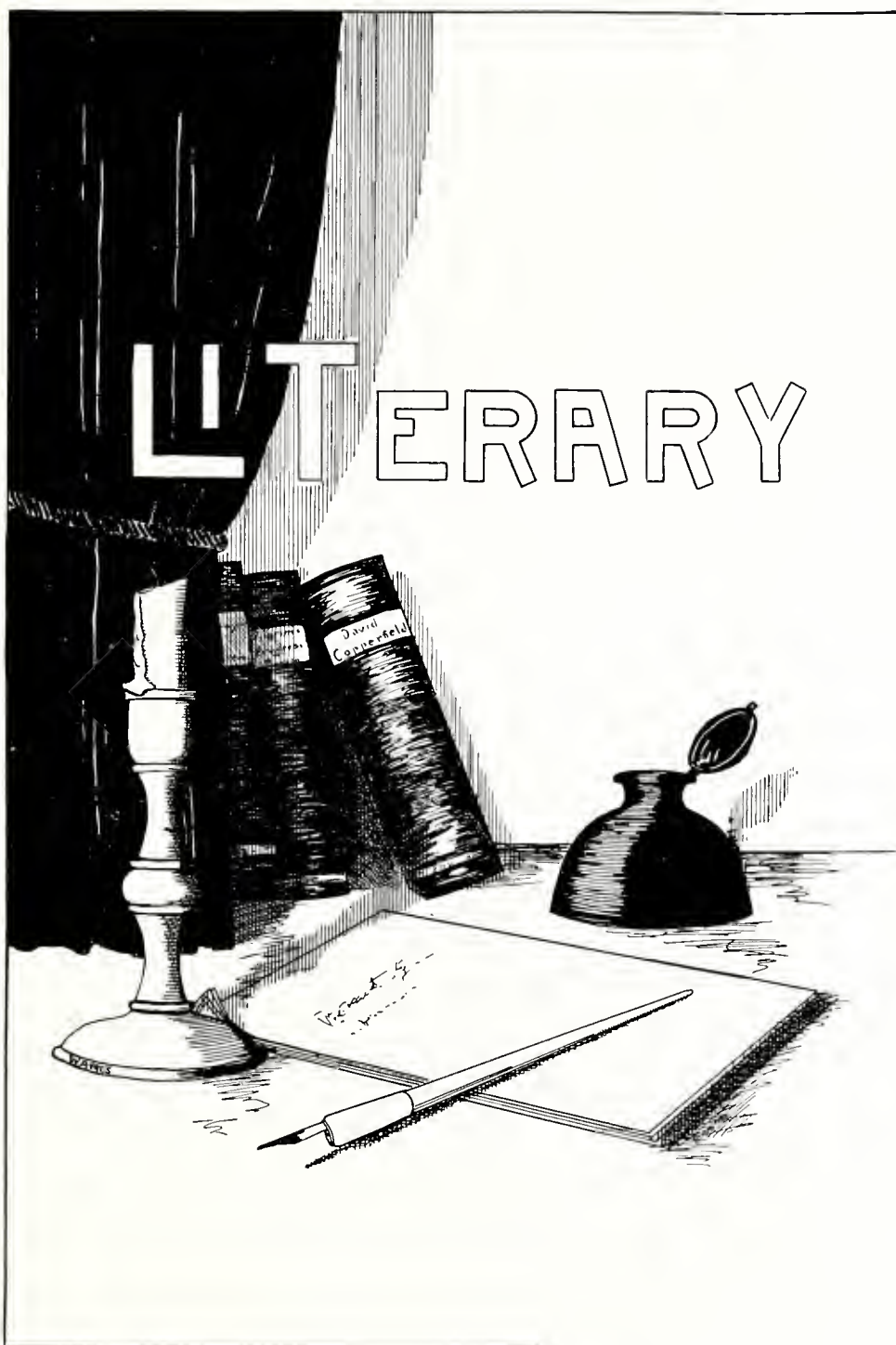
MR. DUNLAP:—

A contradiction still. When it comes to a woman, all men are human but Paul is an exception.

MR. WM. K. WILLIAMS:—

This noble son has bestowed honor upon his Alma Mater. We have reason to be proud of him. The butterflies have not lassoed him yet.

LITERARY



THE LIFE OF SAMUEL MORRIS

Among the hundreds of students that have been educated in Taylor University, Sammy Morris from Africa stands out prominently as an example of faith in God and as a child of prayer. His life here was sufficient evidence that the Spirit of God guided him to this institution to which he became a real missionary.

His father was king of a tribe of what are known as the Kru people who inhabit western Africa back from the coast parallel with Cape Palmas. In an engagement with another tribe Sammy was taken prisoner and was sold into slavery, or, as he more appropriately worded it, was "put into pawn." He supposed that his people redeemed him for he was soon restored to them.

When he was about eleven years old he was kidnapped and again "put into pawn." Of this second bondage he had a very distinct recollection. His father came one day to redeem him by offering to give in exchange for him besides ivory, nuts and India rubber, Sammy's little sister. However, the two kings could not come to terms. The cruel captor was determined to have his price so he began to beat the boy every day on his bare back with a vine, taking care that his father was kept posted as to what was going on. Finally the whippings became so severe that Sammy ran away from under the lash into the woods. Where he was going, he knew not but God guided him through many wearisome days and through danger until he reached the coast.

There he found employment on a coffee plantation. For his services he received only his board and such articles of clothing as are worn by the natives in that region. A boy from his own nation happened to be working there also. He had become a Christian and told Sammy about Jesus and one day took him to church. Although he could not understand a word of English he went from that service feeling that he was sinful and undone. He had heard his friend pray and had asked him what he was doing. He told him that he was talking to God.

"Who is God?" asked Sammy.

"He is my Father." was the answer.

"Then," said Sammy, "you are talking to your father."

Ever after that Sammy called praying, "talking to his Father." The fact that his conviction became deep and pungent caused him sometimes to pray at very unreasonable hours. His agonizing cries often broke the stillness of the midnight hour. His fellow workmen declared him to be a nuisance and told him that if he could not keep still he must leave the quarters. He then transferred his prayermeeting to the woods.

One night after praying until late he went to the humble quarters to rest, but he could not sleep. As he afterwards said, his tongue was still but his heart went on praying. Suddenly his room grew light. He

thought at first the sun was rising but everyone about him was asleep, the room grew lighter and lighter until it was full of glory. At the same time his burden disappeared, his heart was filled with joy, and his body seemed light as a feather. He thought he could fly. He began to shout and leap and praise God. Some of those about him thought he had gone crazy; others thought a devil had gotten into him. This was his conversion—plain, positive, powerful. Ordinarily he was not demonstrative but whenever he told of this experience his eyes flashed fire.

Just how long Sammy stayed on this coffee plantation, I do not know, but it was long enough to enable him to speak English and to read and write a little. His heathen name was Kaboo but was changed to Samuel Morris by a lady missionary who instructed him in the language and in the Scriptures.

From here he went to a seacoast town where he engaged in painting houses for probably two years. He had a profound conviction that it was his duty to preach the Gospel to his own people. The missionary, Rev. C. E. Smith, told him that in order to do this he must be educated, to be educated he must go to America, and that this trip would cost him a hundred dollars. With these three facts in mind Sammy went to his usual place of prayer to talk to his Father about it. Although he had not a single cent, from that day forth he regarded it as a settled fact that he was going to America and constantly kept watch for the ship that would carry him thither.

About this time he came in contact with a lady missionary, who had gone to that field under Bishop William Taylor. She told Sammy of the Holy Ghost. She herself had but recently entered the sanctified life and his continued coming grew wearisome to her. Finally she told him that if he wished to know more on the subject he must go to Stephen Merritt of New York who had told her all that she knew about Him. Rev. Merritt was at that time Bishop Taylor's secretary. Sammy said he was going and set out at once. When he arrived at the shore he found that a sailing vessel had just entered the port. He asked the captain to take him to America but this request was refused with curses and a kick. That night he slept on the sand, feeling sure that the way would be opened. After asking a third time to be taken on board, the captain being rather short of help, asked him what he could do. He said he could do anything. The captain thinking him to be an experienced seaman ordered the men to take him on board.

His ignorance at first brought cuffs and curses but soon the captain was convicted and converted. The fire spread until about half of the crew were saved. Songs and shouts of praise were heard throughout the ship. It is needless to say that a different spirit was manifested toward him during the remainder of the journey.

His marvelous faith is portrayed by an incident that happened during the voyage. On the third day he became deathly sick. Instead of being discouraged, as no doubt many of us would have been, he got down on his knees and said, "Father, you know I promised to work for this man every day till I got to America, but I can't do it if I am sick. Please take away this sick." From that moment he was well and able to continue his work.

After stepping on the dock at New York, Sammy asked the first man he met, "Where's Stephen Merritt?"

The man he met was a member of the Travelers' Club and knew Mr. Merritt.

"I'll take you to him for a dollar," he said.

"All right," said Sammy, though he was penniless.

They reached his store just as Mr. Merritt was leaving for prayer-meeting. Samuel introduced himself as one who had just come from Africa to talk to him about the Holy Ghost. The man now asked for his dollar.

"Oh, Stephen Merritt pays all my bills now," said Sammy.

"Oh, certainly," said Rev. Merritt, as he gave him the money.

Rev. Merritt then asked Sammy to wait at a nearby mission while he went to prayer meeting. On his return he found the boy on the platform with seventeen men on their faces around him. He had just pointed them to Jesus and they were rejoicing in His saving grace. The next Sunday, Rev. Merritt asked him to speak in the Sunday School. In a few minutes he had the altar crowded with weeping young people.

Shortly after this on his way to a funeral, Rev. Merritt began telling Sammy about some of the beauties of the city. Sammy suddenly changed the subject and asked him to kneel in the carriage for prayer. He then told the Holy Spirit that he had come to talk about Him, but that Stephen Merritt seemed to want to talk about everything else. He then asked Him to so fill this man with Himself that he would never speak or write or talk only of Him. Rev. Merritt since said that he had previously felt the presence and power of the Holy Ghost but that he received the abiding Comforter that day.

In a short time Rev. Merritt made arrangements to have Sammy enter Taylor University, which was then located at Fort Wayne, Indiana. The poor boy had nothing with which to pay his bills, but God raised up friends who came to his support. The black boy, now about twenty years of age, was first an object of curiosity to the faculty and students. He had to be introduced to his clothes, and made acquainted with most articles of food and told how to eat them in American style.

But his life soon revolutionized the school. Dr. Reade who was then her president said that when he asked Sammy which room he should give him, the boy replied, "O! Mr. Reade, any room is good enough for me. If there is a room nobody else wants give it to me." The president said that during his career at Taylor he had occasion to assign rooms to more than a thousand young people, but that never before had he met with such a reply.

His studies at first were naturally of a primary character but he studied hard and learned rapidly. He was especially apt in acquiring a knowledge of Scripture and was original in his method of expressing the truth. Dr. Reade said that he once went to hear him preach and was surprised at the freshness and force of his thoughts.

He was a child of prayer. Dr. Reade said that he had heard him pray in the morning before the other students were up and at night after they went to bed. Many a time if the door of his room was set ajar he might be seen with his face turned toward Heaven talking to his Father. His communion with God absorbed him and he was not easily disturbed. Mrs. Biederwell, one of his teachers, said that many times when he was trying to solve a difficult mathematical problem, she had heard him say in an undertone, "Lord help me."

On one occasion he came to Dr. Reade and asked whether he might quit school and go to work. Dr. Reade asked him if he was dissatisfied with the school. He answered that he was not, but that he wished to earn money enough to bring Henry O'Neil to this country. When questioned as to who Henry O'Neil was he answered, "O, he is my brother in the Lord. I led him to Jesus in Africa. I want him to come here and get an education."

"Well," said Dr. Reade, "if he ought to come to America the Lord will open the way. Talk to your Father about it."

He did so almost immediately. The next morning he returned to the office and said, "Mr. Reade, I am very happy this morning. Father tells me Henry shall come." A few days later Dr. Reade received a letter from Mrs. Drake, of Illinois, who had been a missionary in Africa, stating that measures were on foot to bring Henry to this country.

On Friday of every week Sammy fasted. From Thursday evening until Saturday morning not a morsel of food nor a drop of water touched his lips, yet his work went on unhindered. He always seemed so cheerful and happy that none knew of his fasting save those who missed him at the table.

He often talked of how he expected to gather the children about him on the African sands when he returned to that country and tell them about Jesus, but these hopes were not to be realized. Our climate was too great a contrast to sunny Africa for him to withstand. In the winter of 1893 he contracted a severe cold which resulted in dropsy. Long before anyone thought of his condition as being serious he said that he had heard his Father's voice and that he must go. He bore his sickness without a murmur and one day in May he quietly went out to be with God.

His life had made a deep impression upon the school. In the Thursday evening prayer meeting following his death a young man arose and said, "I feel impressed this moment that I must go to Africa in Sammy's place." He had hardly taken his seat when another and then a third gave expression to a similar experience. Not only were there now three preparing for missionary work in the place of one, but the missionary spirit siezed the whole school and has increased so that today Taylor has missionaries in almost every part of the world and many other young people are preparing to go.

Otto W. Michel, Class of '24.

(Condensed from Dr. Reade's "Life of Samuel Morris.")

THE BEAUTIFUL

The sense of beauty is the product of one of the deepest phases of human consciousness; viz, the feeling phase. It has a most important place in human life. The most primitive tribes devote much time and strength to the expression of beauty in forms that they think proper. In all lines of activity of civilized man there is a tendency to appeal to the eye through the mere appearance of things. Great sacrifices of labor and time are made to the sense of beauty in the manufacture of the most common things of daily life. Man chooses his clothing, his dwelling and his companions with reference to their effect on his sense of the beautiful. Painting and sculpture, poetry and music, all of which appeal only to contemplation, have utilized more effort and genius and have brought greater honor to their votaries than the mechanical arts, the justification of whose existence is practical utility. In every large city, great buildings are constructed for museums, conservatories, galleries and concerts and hundreds of thousands of workmen of various trades spend their whole lives in arduous toil to satisfy the demand for the beautiful as expressed in art.

Beauty baffles scientific knowledge, but its reality cannot be disputed. Many philosophers and theorists, from Plato to the present time, have inquired into its nature, have asked of what it consists, and have sought to explain it, but there is no agreement among theorists as to the nature of beauty. They have not been able even to give it a satisfactory definition. We have been told that beauty is truth, that it is the expression of the ideal, the sensible manifestation of the good, the symbol of divine perfection and the manifestation of God to the senses. Such phrases sound well but they do not really define. We cannot give an adequate definition of the term because it is too abstract, but we know that, deeply implanted in our nature, there is a fundamental tendency to observe beauty and to value it.

Although we cannot define beauty, we can note a few of the characteristic features of the sense of beauty. Those features which are most prominent are the following: it has pleasure for its immediate object; it has no disagreeable accompaniments; and it is open to all. These we shall consider in detail in the succeeding paragraphs.

First, the sense of beauty has pleasure for its immediate object. A thing cannot be beautiful if it can give pleasure to nobody. But this pleasure is not the pleasure which results from a perception of a matter of fact or of a relation; it is an emotion, a product of the feelings and will not of the intellect. It is the sense of the presence of something good; it is enjoyment for the sake of enjoyment, not because of the utility of the object which gives pleasure; and it is a higher form of pleasure than those general feelings of pleasure which are aroused by the presentation of objects to the senses. Thus the sense of beauty arises from the recognition of

some agreeable aspect in an object, such as color, harmony, proportion, perfection, and it stands out in strong contrast to the pleasure of cold intellectual activity, of sense, and of appetite by its refinement and purity.

Second, nothing disagreeable is connected with the exercise of the sense of beauty. We all possess knowledge of facts or events the recollection of which arises disagreeable emotions of one kind or another, but no one has unpleasant emotions when he thinks of that which is beautiful in a painting, a poem, or in nature. Who has been made to feel miserable because of the presence of excellence in music? The cultivation of the sense of the beautiful makes one rich in the power of pure enjoyment and it brings no unpleasant feature with it.

Third, this pleasure is open to all individuals, rich and poor, high or low, irrespective of occupation, place of abode or state or learning. Many of us, it is true, cannot visit great monuments of architecture, such as the grand cathedrals of Europe; only a few of us ever have the privilege of visiting the great art galleries of the world; and rarely do any of us have an opportunity to see great works of sculpture. But every one of us can enjoy the pleasure of music, to a greater or lesser degree. And there are no beauties of literature which are closed to any one of us; we can enjoy the works of the greatest literary artists of the world, if we will.

And, if the beauties of art were not ours to enjoy, we would yet have those of the great world of nature to feast upon. No person is so low or so high but he can lift up his eyes and behold the glorious effects in the firmament as the great fluffy clouds pile up their heaps by day, or as the lovely stars silently twinkle "in the infinite meadows of heaven" by night. There is not an individual who may not, at least occasionally, find pure delight in observing the sun "coming out of his chamber" in all his glory or who may not sometimes watch him as he sinks to rest lighting the western heavens with a glow that brush cannot paint or pen describe.

Nor is it necessary that we look to the heavens to see beauty. It exists "in the rounded woods, in laughing fields and dinted hills, the valley and its lake; there is beauty in the gullies, beauty on the cliffs, beauty in sun and shade, rocks and rivers, seas and plains,—the earth is drowned in beauty." It is around all our paths if only our eyes were open to see it "through their lowly guise."

Yet, in spite of the fact that we are endowed with a sense of the beautiful, how many of us are passing our existence in disregard of the glorious beauties of our universe! How many of us ever take time to observe the rolling clouds "with folds so soft and fair," the sun as he "smites the hills with day" or when he touches the western sky with "a light that hath no name?" Too often we are oblivious of the most superb beauties which lie at our very feet. We go our ways to our farm, to our merchan-

dise, to the sordid things of this world without appreciating and enjoying what God has so lavishly given us to enjoy. We do this simply because we do not exercise the God-given faculty of enjoying beauty, because we are so absorbed in the lower things of life that we have no time for the higher.

The result is that we suffer irreparable loss. "The senses of the beautiful is the finest pleasure the human mind can enjoy, calling into play all the powers of mind working in harmony. The beautiful object itself is harmonious and perfect, and, in enjoying it, one identifies himself with it, becomes the thing he enjoys for the time being. Reverence for the beautiful is an uplifting force in the individual life. Beauty reminds morality that perfection is possible, and the holiness of beauty enhances the beauty of holiness. An aesthetic appreciation of the beautiful makes the imperfect and the ugly more dissatisfying and repellent and so tends to remove it from existence."

The subjective mental powers of man are feeling, knowing and willing. A proper education demands that these powers of mind be harmoniously developed so that the individual may appreciate the beautiful, know what is true and understand the nature of the good. To neglect the cultivation of one of these powers means not only atrophy of that power but also possible injury to both of the others. The confession of Charles Darwin portrays the effect of the lack of cultivation of the sense of the beautiful. In early life Darwin was fond of poetry, enjoyed pictures and took great delight in music. For years he devoted all his time to work in science and then, when he tried to come back to these things, he found that he had lost all taste for them. He states that he believes his other mental powers suffered and he deplores the fact that he ever neglected the exercise of his powers of aesthetic appreciation.

It is true that the feeling phase of mind is the source of religion as well as of the sense of beauty; therefore, the power of feeling may be developed through the exercise of the religious impulse. It must be remembered, however, that God is not only true and good, but also perfect and beautiful; hence full and complete development of the feelings cannot result without the expression of the sense of beauty. It is not possible for one to know and love God without a degree of appreciation of the beauty of his handiwork. On the other hand, it is not too much to say that cultivation of the appreciation of the beauty of His works will lead to a deeper knowledge of and love for God. Worship of the beautiful in nature or art must never be substituted for the spiritual worship of God, but true appreciation of beauty is an essential requirement in the development of beings who were created to glorify Him who is the Author of all beauty.

C. Benton Eavey





HOW TO MAKE SOUP AND AMERICANS

In this day of political unrest our government is confronted with many a perplexing problem. Of all the conditions and situations which are making the life of a senator or representative as miserable as it is said to be, the problem of assimilating our great influx of European immigrants seems to be offering them great difficulty.

It is a self-evident fact that none of those who toss their feet upon the legislative desks of our country have ever been privileged to board at the dining hall of Taylor University, for we feel certain that the education derived from such an experience would be most ample to enable them to solve the above mentioned problem with comparative ease. So as we dip our pen in ink we address ourselves to the congressmen of our country with the hope that in some manner and by some means a copy of the 1921 "Gem," containing this feeble, but most tasteful missive, will find its way thru a crack in the senatorial chamber at Washington and descend as a benediction upon that maddened mass of humanity.

First let it be clearly understood that our kitchen here at our beloved school, offers a most striking analogy to the conditions as they exist at Ellis Island, New York.

Just as our great ships enter the New York harbor with great quantities of Italians, Slavs and other forsakers of European soil, so the basement of our kitchen is continually infested with great schooners of peas, beans, potatoes, hominy, tomatoes, onions, carrots, etc. Mrs. Faulder, whom we will term as the Immigration officer of the local situation, receives word of the arrival of these great barges of cosmopolitan baggage and immediately sends a tug in the form of some aspiring chef to tow these barges safely to the kitchen. Upon reaching the kitchen the contents undergo a thoro examination to see if any have defects. If such be found they are quickly deported. Those which pass the test are then thrown into a great big chaldron. The result is a very conglomerate mess of foreigners. Now is it that the process of amalgamation and assimilation begins, and here it is that we wish those of legislative dignity to be very observing.

A great quantity of water is added and then the stirring process begins. The result of this action is that the peas rub against the carrots, and the beans take on the color of the tomatoes, and the onions cause the eyes of the potatoes to water. When a roaring fire is placed under this kettle all that the kettle contains takes on the warmth of the fire; in other words the hominy, as well as all the other ingredients, becomes warm-hearted and energetic as it swirls about in the boiling water.

By this process you will discover that complete assimilation has taken place, for the kettle no longer contains, peas, beans, potatoes, tomatoes, carrots, etc., etc., but is the proud container of nothing less than Taylor University soup.

Now might we suggest that in order to assimilate the foreigners that come to our shores we will need to give them plenty of water to keep them clean, we will need to stir them to keep them from settling and segregating, and then we will need to fire and warm them with American patriotism and the result will be good Americans.



TRUE RELIGION

There is need these days for a new interpretation of religion. By religion I mean the Christian religion. When a movement of any kind has life for several years it begins to deviate from its original form and intention, and to take on things which do not belong to it. This is inevitable. Such has been the case with the Christian religion. Although it started with the purity and strength of its founder yet through the years it has parted from this to a great extent and has substituted non-essentials for essentials. The great fundamental truth and axioms have been lost sight of while traditions and opinions of men have taken their place. In the two thousand years since Christ, God has at sundry times raised up men and movements to call the people back to the real foundations of religion. But the influence of these revivals has not sufficed to keep the next generations from going astray. Today such a revival of the fundamentals of religion is needed.

First of all we need to have a clear conception of what religion really is. To use the language of Scripture, Paul says, "Ye are the temple of the living God; as God hath said, I dwell in them and walk in them"; and again, "Christ in you, the hope of glory"; and Christ speaking of the Holy Spirit, says, "For He dwelleth with you and shall be with you." In other words, True Religion is the indwelling of God Himself in his triune nature in our lives. The fundamental aspect of religion is not forgiveness of sins, neither is it sanctification or anything else we might be pleased to call it but back of all these conceptions and from which they have sprung is the conception of religion as the union of man with God.

A word that has been used by writers to express this thought is Mysticism, but which is popularly known as "personal religion" and the "practice of the presence of God." Other definitions of Mysticism, which I use here as synonymous with religion are: "The type of religion which puts the emphasis on immediate awareness of religion with God, on direct and intimate consciousness of the Divine Presence;" "Mysticism is the immediate sense of the Supreme Reality;" "the realization of one's self with God;" "the art of union with Reality." Religion is best illustrated in Biblical literature by that great mystic, St. John. He speaks of it under the matchless figures of the well of living water springing up within us, the bread of life, the vine and the branches. Each is a perfect illustration of our relation to God. There must be this living, vital, connection with God in order to have true religion.

Having seen religion from its inward side let us next examine it in its relation to the physical and mental powers. It is spoken of as getting rid of sin, as the destruction of the carnal mind, the pulling out of our life of everything contrary to God as one would pull out a tree, roots and all. A fair examination of these material conceptions will be very helpful to us in our thinking as well as in our personal experience. In the first place,

what is sin? Is it an entity, a material "thing" that has to be taken out or destroyed or pulled up? We are prone to represent spiritual truths by material conceptions and relations. While this can sometimes be done with great profit yet there is always a danger of carrying it too far. Spiritual truth always loses some of its meaning when clothed in earthly figures. It is true with the idea of sin as here given. A better definition of sin would be to say that it is the state or attitude of the person whose will is set in the opposite direction from God with the resulting perversion of his faculties and appetites. When God created man He made him perfect. All his powers were to be used for God and were perfectly adapted for that end. When Adam sinned nothing entered into his being which was not there before and which later had to be taken out. What he did do was to use his God given powers for a wrong purpose, with the result that his nature was given a bent toward sin. When we sin there is no addition or subtraction from our original nature or constitution, but a perversion and a wrong use of our faculties, with consequent moral defilement. Why, then, speak of sin as a "thing?"

If sin is not an addition or subtraction from our original nature but the wrong attitude of the will toward God and the perversion of our nature, then "getting religion" must be the turning of the will toward God with the attendant consequences of the right use of our faculties and appetites. When this is done God establishes the vital connection between us and Him and with His life flowing through us as the sap flows from the vine into the branches we are enabled to use our whole being in accordance with His will. We will make our meaning clearer here with a few examples. There is not an appetite or desire of our physical body but what is legitimate in its place, but when put to a wrong use is a sin. To say it in another way, there is not a sin but what springs from a wrong use of God given, therefore, perfect, powers and appetites. The fault is not with the appetite, but with the will. We have no lower appetites; all of them are sacred and are to be used for God. Anger and hatred are either right or wrong.

Such is religious life as a possibility for everyone. But there is another phase to this question. It is the individuality of religion. While it is so simple and so very fundamental that it can include everyone that ever lived in its scope yet every person has a different religion. What I mean will be seen presently. If, as we have just affirmed, religion is the vital connection of man to God and the attendant redirection of our whole being and activities in His direction then it follows that everyone must have a different religion because no two natures are alike.

Getting saved does not change our nature. If we were of a quiet, meditative disposition before being saved we will be afterwards. But if we were inclined to be demonstrative and boisterous before, we will be so afterwards. This is where so much criticism and artificiality of religion enters. One man thinks that because another man does not act like himself that he is not a Christian and brands him as a sinner. And if the

other man is not careful he will try to imitate his criticizer with the result that he is artificial. Every man must work out his own religious experience according to his own nature. No other man's will do for him. Religion is not a cloak that anyone can put on and then all look alike. It is rather the tree growing according to its nature, taking its life from the same source as other trees but manifesting it in a different way.

We cannot lay down rules and compel every Christian to live up to them or be damned. We must not legalize our religion. Ever since the Christian Church began there have been those who have wanted to make everybody conform to a certain prescribed course of action. But life cannot be thus straight-jacketed. The Christian life must be a free outworking of the life and will of God in our lives. In the light of this let us examine the motive and spirit that lies behind most of our religious life and worship. Do we not worship God, go to church, give of our means, sing and pray and go through all the forms because it is the tradition that has been handed down from time memorial? Can this be true religion? As a test of the purity of our religious life let us ask ourselves when we are about to do any religious act, whether of worship or service "Why am I doing this?" Is it because it is the proper thing to do and because other people expect it of us or because it is the spontaneous overflow of a life of communion and union with God?" Back of all our religious activity there should be as a motive the power of love. Augustine has said, "Love God with all your heart and then do as you please."

Summing it all up in a few words, Religion is the indwelling of God in our lives manifested by the redirection of our individual personalities and powers toward Him; the outworking of this to be from the motive of love and according to the individual nature of each person.

Paul R. Dunlap, Class of '21.

INSPIRATION OR WORK?

Was Virgil, when he wrote his tale of old,
Inspired by glows of morning's purple light
Sent by Aurora, chasing shades of night?
Did Jupiter in clouds of glory hold
That soul and words of gods to him unfold?
Were meter, words and style disclosed aright
Without the poet's care and oversight?
And were they naught but what the muses told?
"Ah, no, not so:" an echo answers through
The avenues of time. But as a bird
Doth build her downy nest, he wrought it line
By line. It was a labor long and true
Which carved each thought, which set each jeweled word
And bore at last that child of master mind.

Inez Miles, Class of '21.

TAYLOR UNIVERSITY: "MELTING POT."

One of the much discussed topics of the day is social and welfare work in rural and semi-rural districts. There is much talk of "getting together," "social centers," and "community gatherings." All these ideas may be very good, but the great principle to remember is this, that if people have a strong enough interest common to the whole group there will be a "getting together" despite great odds. People of evil design have no trouble in getting a congregation of their members when a strong enough interest draws them. So among those with ideals of right. The one great magnet—and let it be written in large letters—is Unity of Purpose.

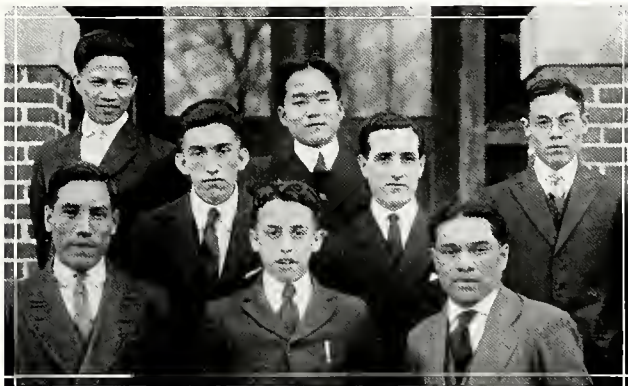
With one overwhelming, overmastering purpose, people from all nations and all lands can be gathered together as a common family. This principle has been demonstrated in Taylor University, a school, small perhaps, in men's eyes, but large in the sight of God.

Imagine if you can a school where students gather from all quarters of the globe, where these same students,—some of high rank, some of low,—live in peace and harmony, mingling freely and exchanging ideas during nine months of the year. Look about you and see Chinese with their twinkling brown eyes, Japs with their keen minds and sleek black hair, smiling Koreans, swarthy Africans, dusky-skinned Spaniards, Cubans and Porto Ricans, also Frenchmen, Italians and even Jews.

Besides these from foreign lands there are Americans from every part of our country. Surely here East meets West—meets her with a smile and hearty hand-clasp.

Taylor University has become the welfare center,—yea, "the melting pot,"—for Christians from all climes. Here young and old alike come to sit at the feet of those who can teach them, not only worldly wisdom but the simple Gospel story which is true knowledge to him of the single purpose life—that of pleasing the Master. Taylor may well say with John Wesley, "The world is my parish."

E. J. T., Class of '21.



TAYLOR'S FOREIGN STUDENTS





ACADEMY



KENNETH DAY—Thalo.

From Massachusetts. He goes to medical college, then to the foreign field.

"Though absent, thou art ever present in my thoughts."

ETHEL MORTON—Thalo.

From Indiana. Store-keeper and Greek hungry.

"Example is always stronger than precept; a good life teaches more than words."

GILBERT AYRES—Philo.

From Upland. "Senator." College now—watch him.

"Bold in the cause of the school he stood."

MABLE TWINING—Philo.

From Michigan. She is preparing for Christian work, etc.

"I'll love him more, more
Than e'er wife loved man before."



.... PERCY BOAT—Thalo.

New York. Singer and bald-headed. Music is his desire.

"How it happened I got to thinking of her?"

MARY SHAW—Thalo.

From Upland. A musician and worker.

"Twould take an angel from above
To trace the light, the inborn grace,
The spirit sparkling o'er her face."

AVIS LINDELL—Thalo.

From Pennsylvania. Another Freshman next year.

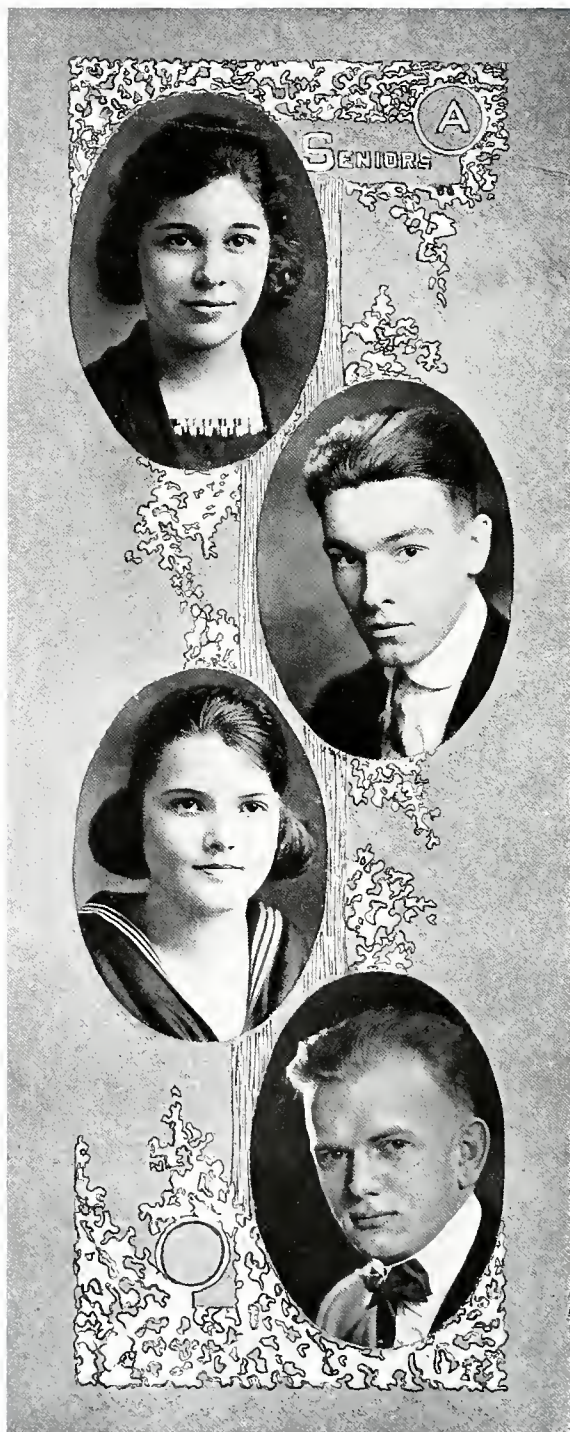
"I do not like much ceremony."

WALTER ROSE —Thalo.

From Illinois. To college, then medicine.

"Watch my honor."

"In squandering wealth was his peculiar art."



WILODENE COUNTRYMAN

Thalo.

From Indiana. Expression is the gift she seeks.

"My heart is ever at your service."

OKEY RUNNER —Thalo.

From the old country, Palestine—Ohio. College next year.

"Far may we search before we find

A heart so manly and so kind."

LUCILE DUNLAP—Thalo.

From Indiana. A preacher's daughter.

"Woman at best is a contradiction."

EDWARD LEISMAN

Thalo.

Married. Happy and on the go. College here next year.

"I saw her and I loved her.
I sought her and I won."

THUS SPAKE THE ORACLE

Athene, goddess of wisdom, eager for fame, appeared at the oracle of Delphi to inquire of Apollo how her name might become illustrious throughout the earth. She approached the prophetess, Pythia, who, having prepared herself by washing, drank of the water of the fountain Castotis, tasted the fruit of the old bay tree, and ascended the lofty gilded tripod over the cleft.

Forthwith from the bowels of the earth rose the cold, mephitic vapors laden with mysterious mutterings from the god. Thus spake they:

"Out of the far-distant tomorrows, O goddess, will arise from your beloved race, the Seniors, a class far-noted above any other which will make illustrious the name of Athens throughout the earth.

"They will be sturdy, intellectual and devoted to a mystic religion which shall have been revealed in the intervening years. Arising in the time of the world-wide crisis, they are purposeful and broad of vision. Four years they have spent in the diligent application to studious pursuits in an institution of learning peculiar for its religious ideals.

"After Sol has rolled around four great cycles and at the time when Proserpina has taken her flight from the underworld on a day, memorable in history because this class receives the rewards of their toils, will they go out to all parts of the world. Now, O goddess, behold what fortune has decreed for each of these, thy devotees.

"Boat will become a bard, visiting the cities of the world. Ruth Walton will serve her age imparting wisdom to its children. Freese, where Sol hurls himself headlong into the Western Ocean, will be master of great fields. To a wide-spreading country in the Orient, where a race of yellow people, Day, a fiery youth, new in wedlock, will go with the tidings of the new religion. Leisman with this same gospel will bless his fatherland. Lucile Dunlap will thrill the hearts of man from seashore to seashore with her melody, while Wilodene will present the great characters on the stage. Okey Runner, the fleet-footed, will be president of the American League at the Olympian games. As to Mabel she will live with her affections twining about a bishop's manse. Gilbert, of famous father Dean Ayres will be the world's authority on the science of mathematics. In Africa Ethel Morton will make the Sacred Word speak to natives in their tongue. And marvelous to relate, O goddess! The timid maiden Lindell will become the victim of Cupid."

And then the whole earth shook, and fumes burst forth from the fissure, and strange rumblings were heard predicting the fates of two others which Pythia was unable to interpret.

The god was silent; nor did he ever speak again.

Athene satisfied, disappeared to Mt. Olympus to wait anxiously the unfolding the scroll of time until her name should be made immortal through her Seniors.

Walter Rose, Historian.

Mary Shaw, Prophet.

RUTH WALTON—Thalo.

From Columbus, Ohio. Hoping to be one of the College Freshmen next year.

"Nature is in earnest when she makes a woman."

VIRGIL FREESE—Philo.

From Ohio. A Freshman at Taylor next year. A Senior again in four years.

"Hath he not an innocent look."



JUNIOR CLASS

JUNIOR CLASS

Our Class Chronicle

PAST

FRESHMEN—Number, twelve; color, green; quality, excellent; use, to be ridiculed by the rest of the school. As "Freshies," we are green and held ourselves in very high esteem.

SOPHOMORE—Number, thirteen; color, blue; quality, good; use, to study well and to be the pride of the teachers. As "Sophs," we came down in spirit something like the steeple on the main building decreased in height.

PRESENT

JUNIORS—Number, twenty-two; color, purple; quality, getting better; use, to be a great factor, a real spoke in the wheel of the institution. We are now glad to be called one of the greatest Junior Academy Classes in the history of Taylor.

During our first two weeks this year, there were many discussions and arguments concerning the organization of the new student government. The Junior Class because of its excellent material furnished all of the Academy members of the student Senate.

The Freshman prophet two years ago prophesied a great future for the class in the realm of athletics. This prophecy in a large measure has been fulfilled, for the Junior Class Basket Ball team has won all of the games it has played and has made a standing challenge to play any other class team of the school.

The class at its beginning was All-American but since then we have welcomed several foreigners whose presence and fellowship with us has greatly broadened our outlook.

One promising feature about our class is that, although in the beginning its enrollment was small and its spirit was comparatively low, it is now increasing in size and in enthusiasm.

FUTURE

SENIORS—in 1922.



SOPHOMORE CLASS

SOPHOMORE CLASS HISTORY AND PROPHECY

Realizing that many false prophets and not a few deluded historians are abroad in the land, I hesitate to make an attempt to set forth either in prophecy or history the final consummation of the activities of the members of the class of 1923, in their attempt to reach the goal engendered in their motto. "Excelsior."

Just a word as to the birth of the class. It happened on a certain Friday afternoon in January in room No. 9. The deliberate Mr. Clarence Barrett was chosen president, gentle Sylvia Loew was given the pleasant office of secretary, and Hon. Mr. Clench was made custodian of all the dues he could collect from the members of the class. A short time after this the motto was chosen, also the class colors of gold and purple. Plans were proposed and adopted whereby the sophomores started on their upward climb for the best things. And, "though the way be rugged," as our poetic Miss McMaken expressed it, we find that the very ruggedness of the way is a decided advantage because of the footholds and the handholds it affords us.

As I am not a prophet the only way I have of knowledge of the future is by the past and the present; in view of this fact, I venture to predict that deliberate Mr. Barrett will continue to be so; that the smiling Mr. Choo will continue to smile; and that Hon. Mr. Clench will always speak in his abrupt way: that jewels of wisdom will henceforth drop from the lips of Miss McMaken; and that the little Miss Freese, who has learned that silence is golden, (a lesson that many of us have yet to learn) will be as usual; that Mr. Link will become link in the "chain of usefulness to God and man"; and that bashful Wesley Draper will continue to blush; that gentle Sylvia will retain her gentle disposition; while the impetuous Fiddler will fiddle with blessed expectation of some day being able to play at least one tune.—E. A. F.



FRESHMAN CLASS

PROPHECY OF FRESHMAN ACADEMY CLASS.

The days that we have spent at Taylor University will be remembered through life, because of the ambitions and the aspirations, which have come to us during our stay here.

As we have looked forward twenty years, we have seen our classmates in the vineyard of our Master in various places and professions.

Let us examine the roll of our class as we have foreseen. We find Mr Olson running for president on the prohibition ticket; Miss Taylor establishing a T. U. in Africa, in which Mr. Barrows is to be a dignified Professor of Biology and Mr. Whitmore a Professor of Music. Miss Unger is caring for a parsonage (of her own), while Mr. McNeil is blessing humanity with preaching.

The Messrs. Marquis, Alexander, Buckmaster and Pfeiffer are known as the "Holiness Evangelists." Miss Goodnight is making days brighter for children in China. Mr. Totman is a bachelor, remaining at T. U. "keeping the home fires burning," but Miss Landon is noted throughout the world for her sweet melodious voice and she is accompanied by Miss Sedwick. Miss Stevens is interested in W. C. T. U. work. Mr. Higgins is noted as a mechanical engineer. Miss Erbland is a Y. W. C. A. secretary in India and Mr. Plants is on the foreign field as a medical missionary.

From the moment we entered the academy, we looked forward to that day, when we would graduate from college, and could go forth to serve the Master and humanity, putting in practice the noble thoughts, we received at dear old Taylor—behold the days have quickly come!

Hilda Erbland.

HISTORIC RAMBLINGS OF AN ACADEMY FRESHMAN

In the fall of 1920, eighteen infants from the grades arrived at Taylor with books and other paraphernalia. After having this baggage distributed about the various dormitories, these students took up their respective abodes and were soon classified as Academy Freshmen.

There was a good representation of the class in all the student organizations, the Prayer Band, the Holiness League, the Volunteer Band, and the debating clubs. Altho only freshmen, they were aware of the fact that a broad, well-balanced education is necessary for success, and that a great deal of this is not to be found in text books.

When Mr. Pugh, a member of that august assembly, the Student Senate, called the members of the class together for organization, they elected the following officers: Mr. Buckmaster, president, because he owned a copy of Robert's Rules of Order; Mr. Olson secretary, because he was always scribbling; Mr. Marquis treasurer; because he could be trusted and all the other officers necessary for an effectual, progressive organization.

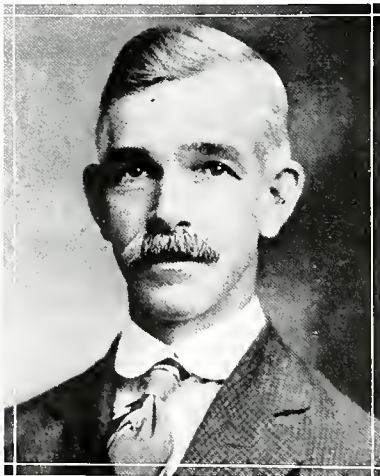
With such efficient preparation the class advanced rapidly and by Christmas had worn off their mossy color and had profited much by elbowing among the worthies. Hence it is not to be wondered at that when the Thalonian and Philaethean literary societies were organizing their girl's basket-ball teams, they chose players from among the Freshmen.

As for the future history of the class, we are unable to say much, but judging from the scholarships and the valor that has been manifested, we anticipate a brilliant career and with the spirit of Joaquin Miller we expect to "Sail on and on and on—"

Lloyd H. Olson.



(MRS.) ELLA FAULDER
Dining Room Supervisor



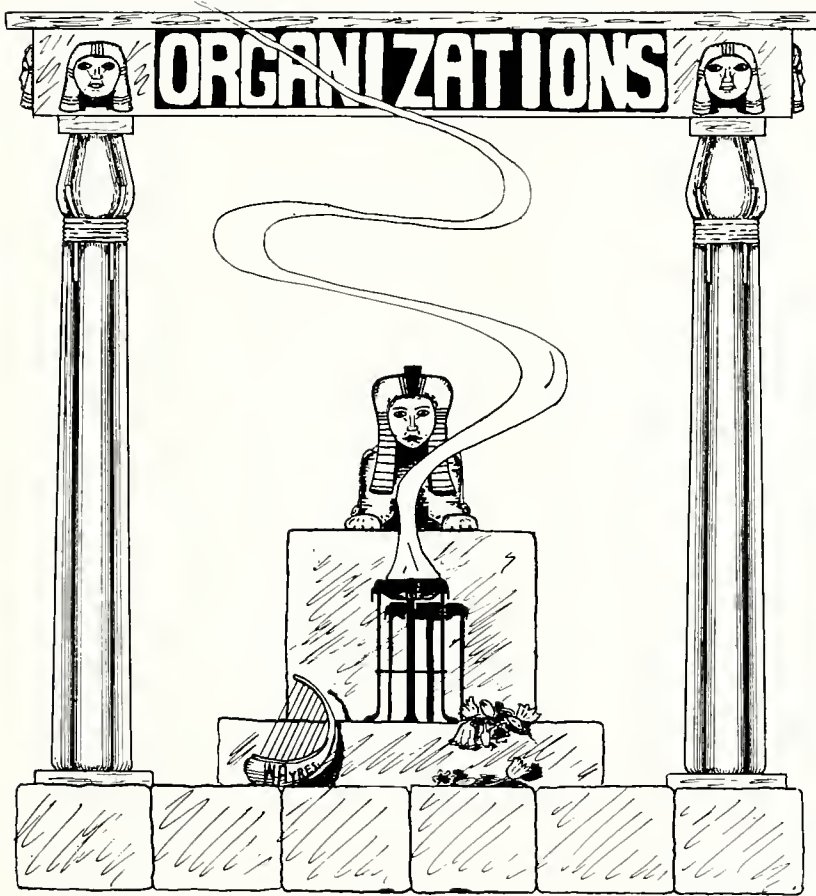
M. O. ABBEY
Supervisor of Grounds

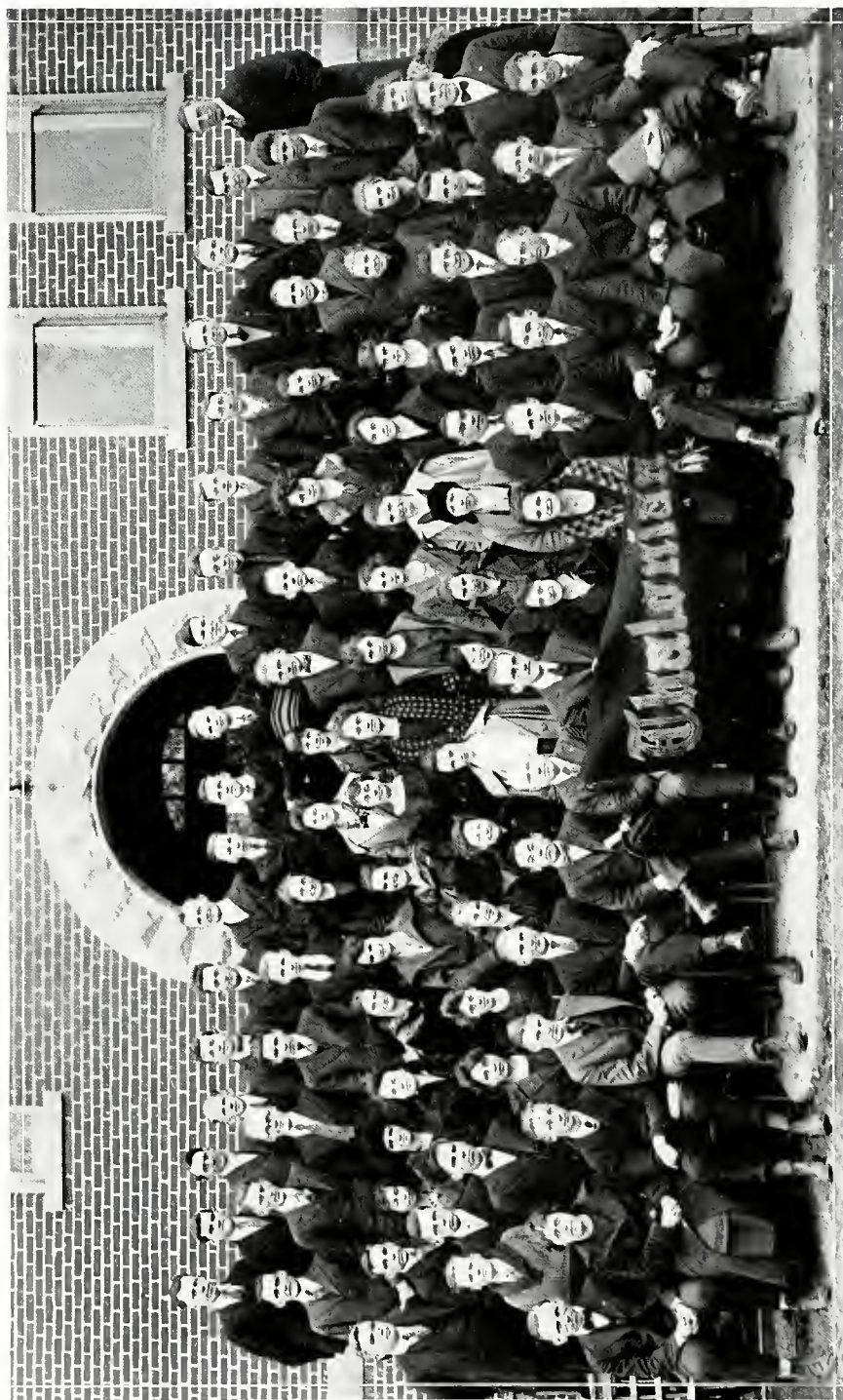


(MRS.) L. F. GALBRAITH
Taylor University Cook

GEM

ORGANIZATIONS





THALONIAN SOCIETY

Spring
F. D. Wilde
Lillian Armstrong

Winter
Ira Rankin
Miriam Teed

Fall
E. N. Gilbertson
Mrs. E. N. Gilbertson

Pres.
Secy.

THALONIAN LITERARY SOCIETY

Motto "Know Thyself."

Colors ..Orange and Black.

The Thalonian Literary Society is the oldest and one of the most active organizations in Taylor University. It was organized in the year 1850—over seventy years ago. During these years the society has been a potent factor in the development of scores of students who have gone forth to the four corners of the earth, to be a blessing to humanity. The motto, colors and banner of the Thalonian Literary Society are decorating the studios of former students in practically all the states of our Union, and in many foreign lands.

Our society offers members every possible means of development. The dormant talents are awakened, possibilities are realized, lack of self-confidence is removed, peculiarities and out-standing characteristics fall by the wayside, and finally the student finds the significance of our motto: "Know Thyself."

In the literary realm of our school our society has always held its own. The Preston Prize of fifty dollars for the best debators has been won by our society for the last ten years, with the exception of three years when the sister society won. The Thalonians were winners in all but two contests which were held during the last commencement season. This year we expect to continue to give our sister society strong opposition in every department.

The friendly rivalry between the two societies continually keeps its members at the high water mark. In the endeavor to win the athletic supremacy of the school, its members are stimulated with enthusiasm and "pep". In literary competition effort, ingenuity and intellectual power are exercised to the fullest capacity. Each member elected to represent his society feels the responsibility of maintaining the splendid record of his predecessors. The word "Thalo" must continue to carry with it the significance that its members are marching in the front row. Thales was the first philosopher known. We have inherited this name which stands so eminent in the philosophical world. The "Thalos" were the first to organize a Literary Society in Taylor University and that Society must continue to hold its own in the athletic and literary predominance of our school.

E. Nordin Gilbertson. Class of '22.



PHILAE THEAN SOCIETY

Spring
J. F. Seelig
Ruth Spiers

Winter
Wendell Ayres
S. Thacker

Fall
A. W. Pugh
Eloise Abbey

Pres.
Secy.

THE PHILALETHEAN LITERARY SOCIETY.

Motto: Lovers of Truth.

Colors: Blue and White.

Of all the organizations of Taylor University, the Philaethean Literary Society has one of the most interesting histories. It shows the determination of the Pioneers who organized the society in the spring of 1878, when the school was situated in Fort Wayne and was called Fort Wayne College.

The Thalonian was the one society of the school and it was thought by the professors that the society work would be more interesting if there was more competition. Hence the Philaethean Literary Society was organized. It did not flourish to a great extent in the beginning but gradually worked its way to the high place it now holds. If the few loyal members, who were so faithful during those first months, could read the history of the society after it began to grow they would surely feel repaid for all their efforts.

Seven members of the society are now members of the faculty: Profs. Miss Cline, Miss Draper, Miss Ekis, Mr. Glazier, Mrs. Shilling, Miss Miller and Mr. Hutsinpillar.

Under its splendid pilotage the society has sailed thru the past years with marked success. It has not been the purpose of the society simply to exist. It has had a goal in view and that is self-culture,—self-disciplined men and women, who will be able to find their life's task and will be fully equipped for it—a thing which now, as never before, the world greatly needs.

What phase of education gives greater returns for the amount of time expended than society work? Surely none; and surely none is quite so necessary. For not only are ease in speech, and poise in manner gained, but the social sense is gradually and consistently developed.

Our society is where college spirit is born and "pep" is generated. It is imbued with love of school, love of country and love of God. "The end of learning is to know God, and out of that knowledge to love Him and to imitate Him as we may the nearest by possessing ourselves of true virtues. Many persons, after they become learned, cease to be good; all other knowledge is hurtful to him who has not the science of honesty and good nature."

ORATORY AND ELOQUENCE?—When the blood flows warm in the heyday of youth, is the time when these qualities are easily cultivated. Then it is that the youth needs the guiding, the impelling and the restraining influence of his fellows.

DOES POETRY FIND RESPONSE WITHIN YOUR SOUL?—Then you need not seek farther, for there are, among our members, those whose ambition is to sing so naturally of the loves and sorrows of life as to touch the hearts of others.

DOES YOUR INNERMOST BEING CRAVE THE DELIGHTS OF MUSIC?—Then find your way to the Philaethean Literary Society. It is there that such opportunities are found.

All together; "for a BIGGER, BETTER, AND GREATER SOCIETY."

Ruth Speirs.



VOLUNTEER BAND
Ross J. Hutsirpiller
Mrs. Verna Hutsirpiller

Pres.
Secy.

THE STUDENT VOLUNTEER BAND

Never in its history has the world presented such a challenge to Christendom as it does today. It is ready, it is crying, it is waiting for the Gospel. "America, Oh, America! We are looking to you for help. Our children are dying for the lack of food and clothing, and we are dying without the knowledge of Jesus Christ. Can't you come and help us now?"

In this twentieth century God has raised up for His church this auxiliary, The Volunteer Movement, having its constituency in the student body of the world. It acts as a recruiting agency, at the service of every Protestant mission board. It has come as an answer to earnest prayer.

In the year 1901, the Volunteer Band of Taylor University was organized with five charter members. Since then its activities have expanded and its members have increased until today we have fifty spirit-filled, divinely called young people, who have a vision of God and the mission field and are preparing for a life of service.

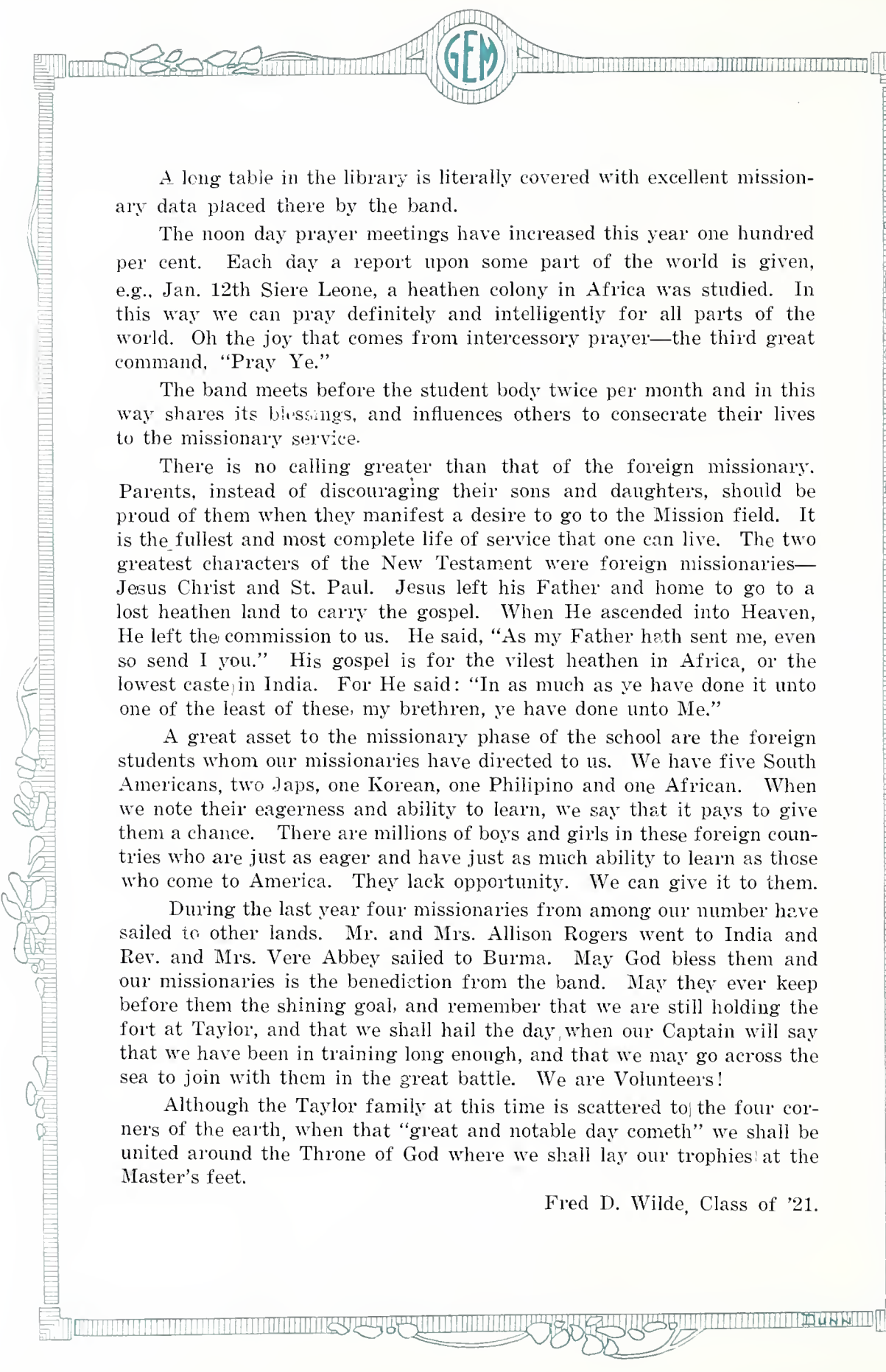
The band is recognized as one of the most active organizations in our school.

The mantle of Bishop William Taylor has fallen upon us. The same spirit that characterized that Godly man is still existing in our midst. It was the same spirit that impelled the sixty who have gone out from us to the four corners of the earth and we are eager to follow them and the first great command which is, "Go Ye."

Do Taylor missionaries make good? Bishop Warne from India in his commencement address last June said: "One hundred per cent of the Taylor students I have met are making good." We give God the glory.

Every year new fields of service open to us. Last year at the state convention we received the inspiration for the deputation work. As a result, this year we have divided the band into three teams which go to the different neighboring churches within one hundred miles radius of our school. The prime object is to stimulate missionary zeal. We do this by presenting missionary facts and the needs of the field. We also are under the leadership of T. U. missionaries. God has wonderfully honored our work in this capacity. Within our own band we have raised more than three hundred dollars for this purpose, meeting the second great command, "Give Ye."

Never before has the band meant so much to the student body as well as to the Volunteers. The first term, in our weekly meetings, we took for study topics the different fields and discussed them from the religious, social and political standpoints. This term we have been studying the lives of great missionaries, such as Livingstone, Judson, Duff, Carey, Taylor and Thoburn. This affords us not only an invaluable amount of missionary facts but also the inspiration which spurs us on and strengthens our faith.



A long table in the library is literally covered with excellent missionary data placed there by the band.

The noon day prayer meetings have increased this year one hundred per cent. Each day a report upon some part of the world is given, e.g., Jan. 12th Siere Leone, a heathen colony in Africa was studied. In this way we can pray definitely and intelligently for all parts of the world. Oh the joy that comes from intercessory prayer—the third great command, “Pray Ye.”

The band meets before the student body twice per month and in this way shares its blessings, and influences others to consecrate their lives to the missionary service.

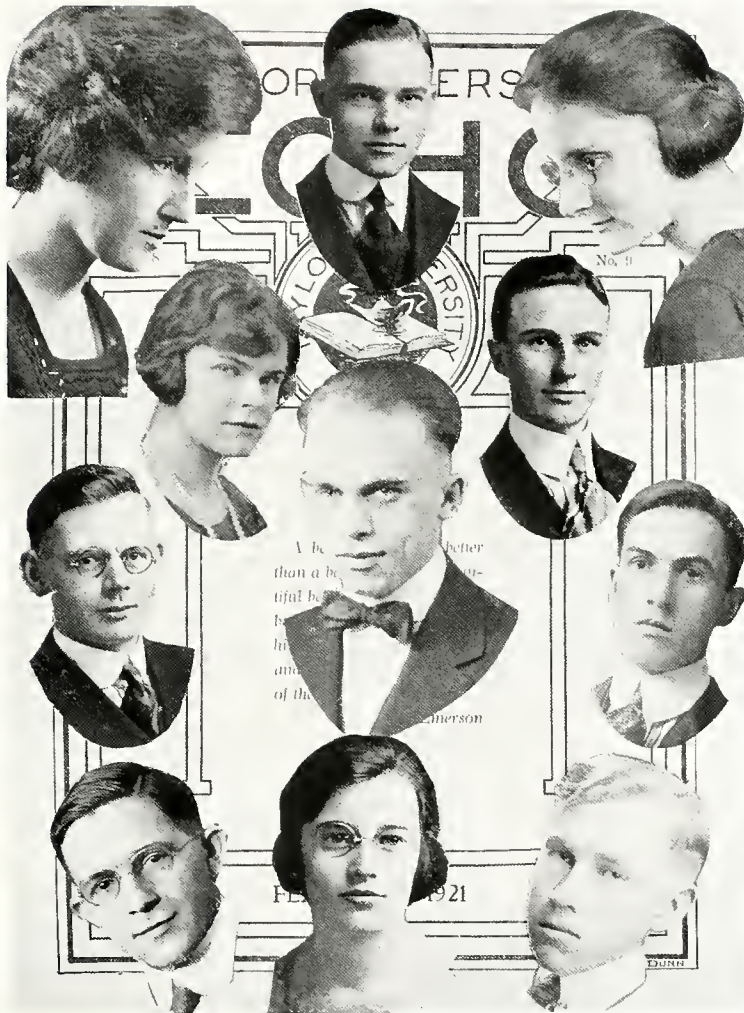
There is no calling greater than that of the foreign missionary. Parents, instead of discouraging their sons and daughters, should be proud of them when they manifest a desire to go to the Mission field. It is the fullest and most complete life of service that one can live. The two greatest characters of the New Testament were foreign missionaries—Jesus Christ and St. Paul. Jesus left his Father and home to go to a lost heathen land to carry the gospel. When He ascended into Heaven, He left the commission to us. He said, “As my Father hath sent me, even so send I you.” His gospel is for the vilest heathen in Africa, or the lowest caste in India. For He said: “In as much as ye have done it unto one of the least of these, my brethren, ye have done unto Me.”

A great asset to the missionary phase of the school are the foreign students whom our missionaries have directed to us. We have five South Americans, two Japs, one Korean, one Philipino and one African. When we note their eagerness and ability to learn, we say that it pays to give them a chance. There are millions of boys and girls in these foreign countries who are just as eager and have just as much ability to learn as those who come to America. They lack opportunity. We can give it to them.

During the last year four missionaries from among our number have sailed to other lands. Mr. and Mrs. Allison Rogers went to India and Rev. and Mrs. Vere Abbey sailed to Burma. May God bless them and our missionaries is the benediction from the band. May they ever keep before them the shining goal, and remember that we are still holding the fort at Taylor, and that we shall hail the day when our Captain will say that we have been in training long enough, and that we may go across the sea to join with them in the great battle. We are Volunteers!

Although the Taylor family at this time is scattered to the four corners of the earth, when that “great and notable day cometh” we shall be united around the Throne of God where we shall lay our trophies at the Master’s feet.

Fred D. Wilde, Class of '21.



THE ECHO

With the exception of the Senate, the Echo Staff is the most important organization of the school. It is representative of the whole school while other organizations are representative only of a part. Because of this, the Staff is composed of the very best material available. The paper itself, is a product of the school and not of any particular class, or society, and therefore presents the spirit and the attitude of the Student Body as a whole. It serves to unify and to hold together the different divisions in one organic body, and to keep alive the school spirit.

But more than this the Echo carries its message to those outside, both to former students and to others who are interested. It binds them closer to us and keeps up a sympathetic and friendly interest in the work here. It secures for us a recognition and support otherwise hardly possible, and thus makes for the growth of the school.

Paul Dunlap.



HOLINESS LEAGUE

Pres. Miss Ivel Guiler
 Secy. Miss Lula Cline

HOLINESS LEAGUE

Taylor University is a school of many student organizations. These have their proper places and represent the various phases of our school life. While an educational institution necessarily has this complex life, how singular it is, in this day of "culture" and "modern thought" that, in the institution, the emphasis, the challenging ideal, the premium, is placed upon what we deliberately term the "old time religion!" In every student activity this spirit should have pre-eminence and be its welcome censor. In the Holiness League this is the case.

Our only object as a League is to worship our Lord in the intimacy of holiness; to teach and preach the full benefits of the atonement; and to replenish our courage in the warfare against sin and worldliness in this hostile world.

Beloved, in the name of our Lord Jesus, I charge you to keep true to the old faith. It is the only cure for sin and has landed millions safe in heaven. As a League, let us in our school, ever to remind our administrators, our faculty and our student body that Taylor University was born of the Holy Ghost and dedicated to a peculiar and God-given mission and that by God's grace, we will not disappoint the heavenly onlookers, or a lost sin-cursed world. Amen.

"Help me to watch and pray
And on Thyself rely,
Assured if I my trust betray,
I shall forever die."

H. E. K.



PRAYER BAND

Spring
Bessie Ellickson
Ruth Reynolds

Winter
Harry Alexander
Zena Walker

Fall
Stanley Weed
Aileen Kenrick

Pres.
Secy.

THE PRAYER BAND.

The Prayer Band of Taylor University is one of the most unique causes of Taylor's spiritual progress. Almost every member is a bright light, who, in prayer-meeting every Tuesday evening, touches the button by faith and the disseminating waves of glory surge through his soul. How blessed after an honest day's work in which the student has been digging away at the "roots" of Latin and Greek and kindred subjects, to find relief in the evening Prayer Band! Here the refreshing dews of Heaven fall upon his thirsty soul. What a gentle tonic!

The Prayer Band was organized in the fall of the year 1899. Not much can be said of its history except that it has fulfilled, thus far, the noble purpose for which it was organized—to pray for its own needs and the needs of others. Requests for prayer have come from the East, the West, the North and the South and God has not been "slack concerning His promises." He has always heard and answered.

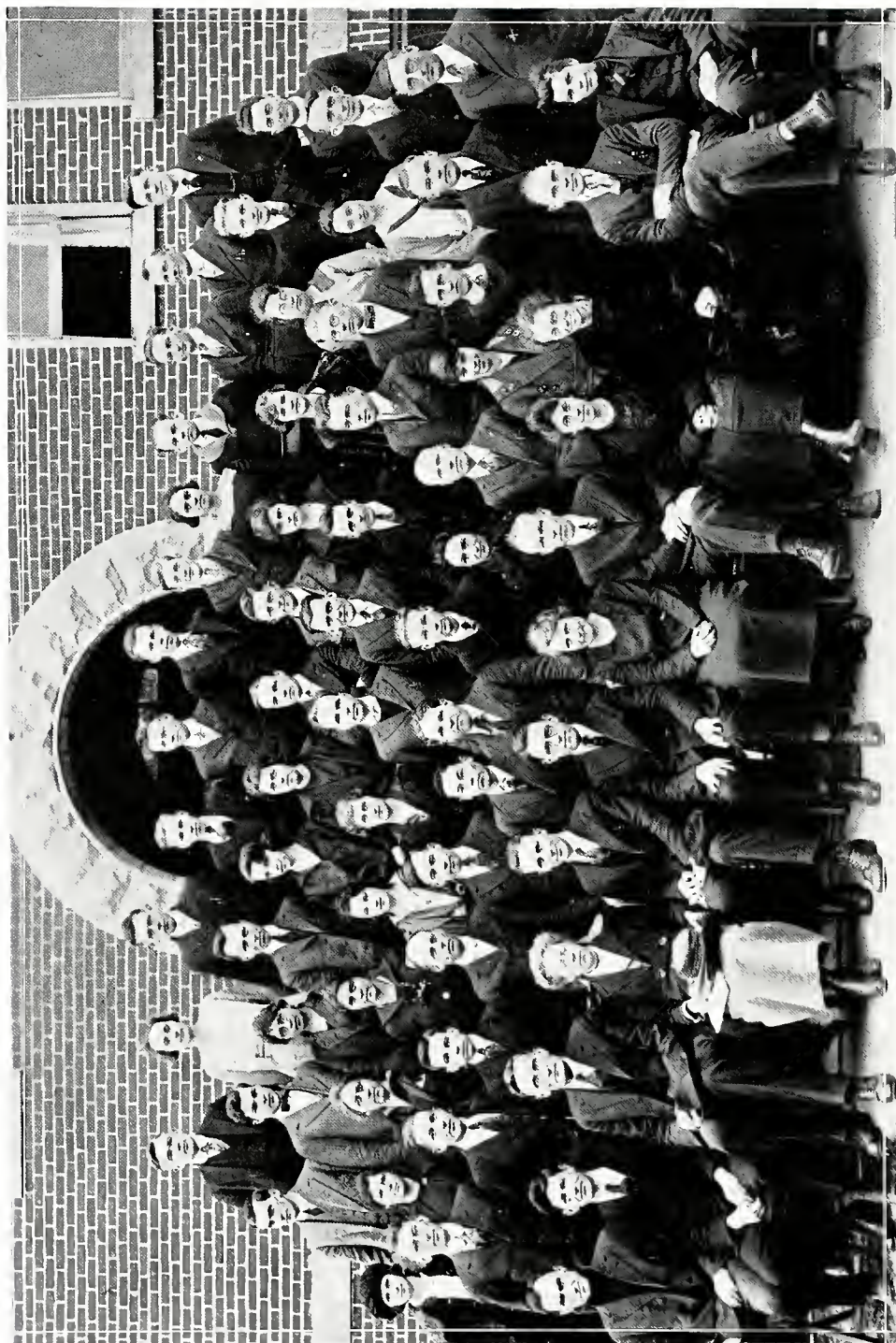
There is nothing more important than prayer. By it man is changed from a sinner to a child of God. And through its gateway we enter into the blessing of entire sanctification. By prayer and prayer alone we are kept pure in heart, holy in life, free from our contaminating surroundings, and sanctified and meet for the Master's use.

Then, too, prayer must be the "effectual fervent" kind. The Bible conception of prayer is that it is more than soul culture and discipline. Yea, more than a combination of blessings upon the one who prays. Everywhere in the Bible we are taught that the real heart-cry of the soul is to bring things to pass. Jacob wrestled and prevailed. Moses cried and the seas were divided. Daniel prayed and dreams were revealed and lions muzzled. Elijah prayed and rain descended. Again, Luther was such a man of prayer that he broke the spell of darkness which had settled upon the Christian Church until nations were brought in dust and humility. John Knox took, as it were, all of Scotland in his arms of faith and God came in mighty power and answered accordingly. Wesley turned thousands to God because he spent much time in prevailing prayer. Look at Finney on his knees! Do you wonder why God reached thousands of hungry hearts through him? Then there was Inskip, McDonald and others. Eternity alone will reveal the results of these godly men who spent much time talking to their Heavenly Father. Likewise, we may say that Eternity alone will reveal the results of every effort that the Prayer Band has exerted to satisfy the spiritual needs of the hundreds that have come under its influence.

We should pray about everything—"pray without ceasing," pray believably, pray persistently, pray importunately. Thank God, this the Prayer Band is doing.

Lord, bless the Prayer Band and teach us to pray!

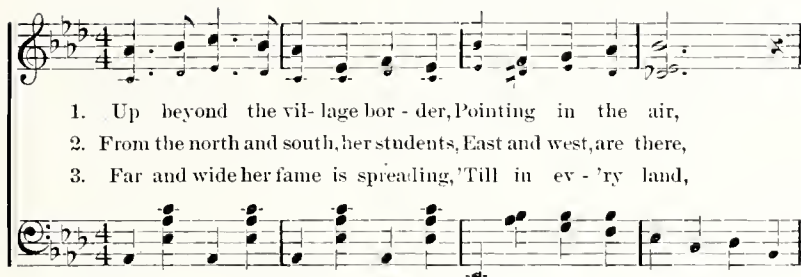
Edmund Cortez.



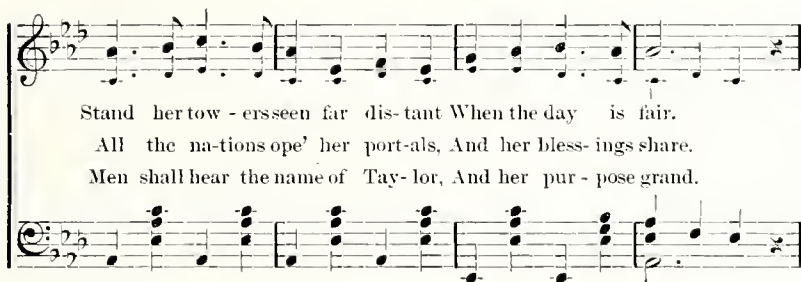
INTERCOLLEGIATE PROHIBITION ASSOCIATION

TAYLOR SONG.

Words and music by MELVIN J. HILL.



1. Up beyond the vil- lage bor - der, Pointing in the air,
 2. From the north and south, her students, East and west, are there,
 3. Far and wide her fame is spreading, 'Till in ev - 'ry land,



Stand her tow - ers seen far dis- tant When the day is fair.
 All the na- tions ope' her port- als, And her bless- ings share.
 Men shall hear the name of Tay- lor, And her pur - pose grand.

CHORUS.



Glad-ly our voic- es ech- o her praises, Taylor the school we love,



Gai-ly her col- ors float on the breezes, They our de- vo- tion prove.

M. J. Hill, 121 Avery Ave., Detroit, Mich., owner



SOANGETAHA

Spring
Lillian Armstrong
Maude Chesterman

Winter
Mrs. E. N. Gilbertson
Lois Wolfe

Fall
Joyce Spaulding
Elsie French

Pres.
Secy.

THE SOANGETAHA DEBATING CLUB

A spirit of loyalty has always dominated the efforts of the Soangetaha Debating Club, but this spirit has increased with each succeeding year. Several years ago the girls of Taylor University decided that they, too must debate; therefore the Soangetaha Debating Club was organized. In the first months of its organization the girls began to show their ability and immediately began to win honors for their club. Beautrix Graves and Amy Spalding won the first championship for the club by defeating the boys. In the spring of '20, Alice Eskes represented the girls on the Preston Gold Medal Debate and to her and her colleague fell the honors. In the winter of '20 the girls boldly challenged the Eurekans to an inter-club debate. Without hesitancy the boys accepted the challenge, confident, of course, of their winning power. They seemed to believe that women cannot debate, but—. The long-looked-for evening arrived and our worthy representatives, Ines Miles and Mary French, nobly upheld their side of the argument. In fact their work was done so well that the Soangetahas became the champions of the Eurekans. Hence we say, "We're here to show you what we can do."

Joyce Spalding.

THE GIRLS' GLEE CLUB





EUREKA

Fall
Pres. P. H. Boat
Secy. S. Vallecjo

Winter
J. H. Collier
Clarence Barrett

Spring
J. H. Bailey
O. W. Runner

EUREKA DEBATING CLUB

Resident but frequently latent in men are powers and facilities which when discovered and trained have personal and social value. Recognizing this principle and desiring to help develop such capacities as receive best exercise in a deliberative assembly led the first Eurekaans to organize the pioneer debating society of Taylor University.

To-day's college men will be tomorrow's leaders. Each ought to be so trained that he shall feel capable of sharing in leadership. The Eurekaan Debating Club contemplates for its members the following benefits: specific thinking; developing logical reasoning; stimulated desire for research; unembarrassed ability for public speaking; appropriately expressed natural tendency toward argument; well-rounded preparation for meeting life's difficulties of whatever form.

Our Club was organized February 21, 1903, at which time many thought superfluous a debating club at Taylor University. But the work of the Club proved so satisfactory that Taylor has now three clubs instead of one. In 1914, the Eurekaans reorganized to increase the efficiency of the club and to prevent overcrowding. The membership was limited to thirty-six, in order that every term each member have opportunity to debate at least once. Our watchword is:—"Progress for every member, and not alone for those who may stand highest in class attainments. Every man to be reached and helped."

The Triangular Debates form a valuable feature, giving opportunity once each term for the impartial consideration of a question of which the same team may debate successively opposite sides. Each term we have provision for an interclub debate with our brother society. The Eurekaan winners for the current school term have been as follows: fall term, John Mabuce and John Baily; winter term, John Denbo and John Collier.

In our motto, "The mind the measure of man," the mind is recognized as an instrument and means of the man's spiritual progress. We purpose that the activities of our Club measure up to the Christian ideal.

Ross J. Hutsinpillar.



EULOGONIAN

Spring
F. D. Wilde
Basil Osborne

Winter
Edmund Cortez
C. Ullum

Fall
J. C. B. White
F. D. Wilde

Pres.
Secy.

GEM



THE EULOGONIAN DEBATING CLUB

The word "Eulogonian" comes from "eulogy" which means literally "to speak well." Hence a Eulogonian is "one who speaks well." The Eulogonian Debating Club is composed of men who realize the importance of being able to speak well. They know that the avenue through which people are moved to action is forceful and convincing speech. In order to develop this power the debating club gives each of its members the opportunity of debating on questions which are of vital importance in the life of the American people. A very valuable training in parliamentary practice is also afforded each member.

Along with the oratorical training which the club brings within reach of every member there comes also something of perhaps equal importance. It is the "spirit" which characterizes the activities of the Eulogonian Debating Club, a spirit of loyalty, co-operation, and Christian fellowship. This enables those who possess it to overcome obstacles, recognize only temporary defeat, throw aside unjust criticism, attempt the seemingly impossible, and gain ultimate victory. This spirit is an asset of great worth and can be carried into every activity of life.

This has been a year of great advancement in the club. Enthusiasm and interest has been at high tide. Much spirit accompanies each debate, open discussion and parliamentary drill. The club is moving forward. Inter-club debates are again being staged, which arouse intense ardor and keen rivalry. History shows that the Eulogonians have won the majority of the inter-club debates, but at present the banner is held by the rival club. All Eulogonians, however, are confident that before the close of the year the championship banner will again float along side the "orange and green."

E. W. Pilgrim.



STUDENT SENATE

Pres.	Ines Miles
Secy.	Laura E. Neff

THE SENATE

The spirit that is pervading the world today is one of democracy. This is true not only with nations but with all fields of human activity. The schools of the land are no exception. Accordingly, we find them over the country adopting some form of Student Government. In the spring of 1920, just before the close of school, Student Government was inaugurated at Taylor. It arose because of agitation on the part of the student body, because of a desire to relieve the Dean of a great burden of work, and to see if better government could not be obtained in the school.

The faculty submitted a plan to the student body which was adopted. According to this plan the government of the students was vested in a Student Senate representative of the whole student body. For this Sen-

ate the following members were nominated by the faculty and elected by the student body: From the Senior Class: Miss Ines Miles, Miss Emma Tresler, Mr. John W. Rose, Mr. Paul R. Dunlap; from the Junior Class: Miss Laura Neff, Mr. George Fenstermacher, Mr. A. Wesley Pugh; from the Sophomore Class: Miss Beatrice Sprague, Mr. Eugene Pilgrim; from the Freshman Class: Mr. Harold Slagg; from the Academy: Miss Lula Whitaker, Miss Lula White, Mr. Harold Seelig; from the student body at large: Miss Helen Hall, Mr. Ross Hutsinpillar. Miss Ines Miles was elected President of the Senate.

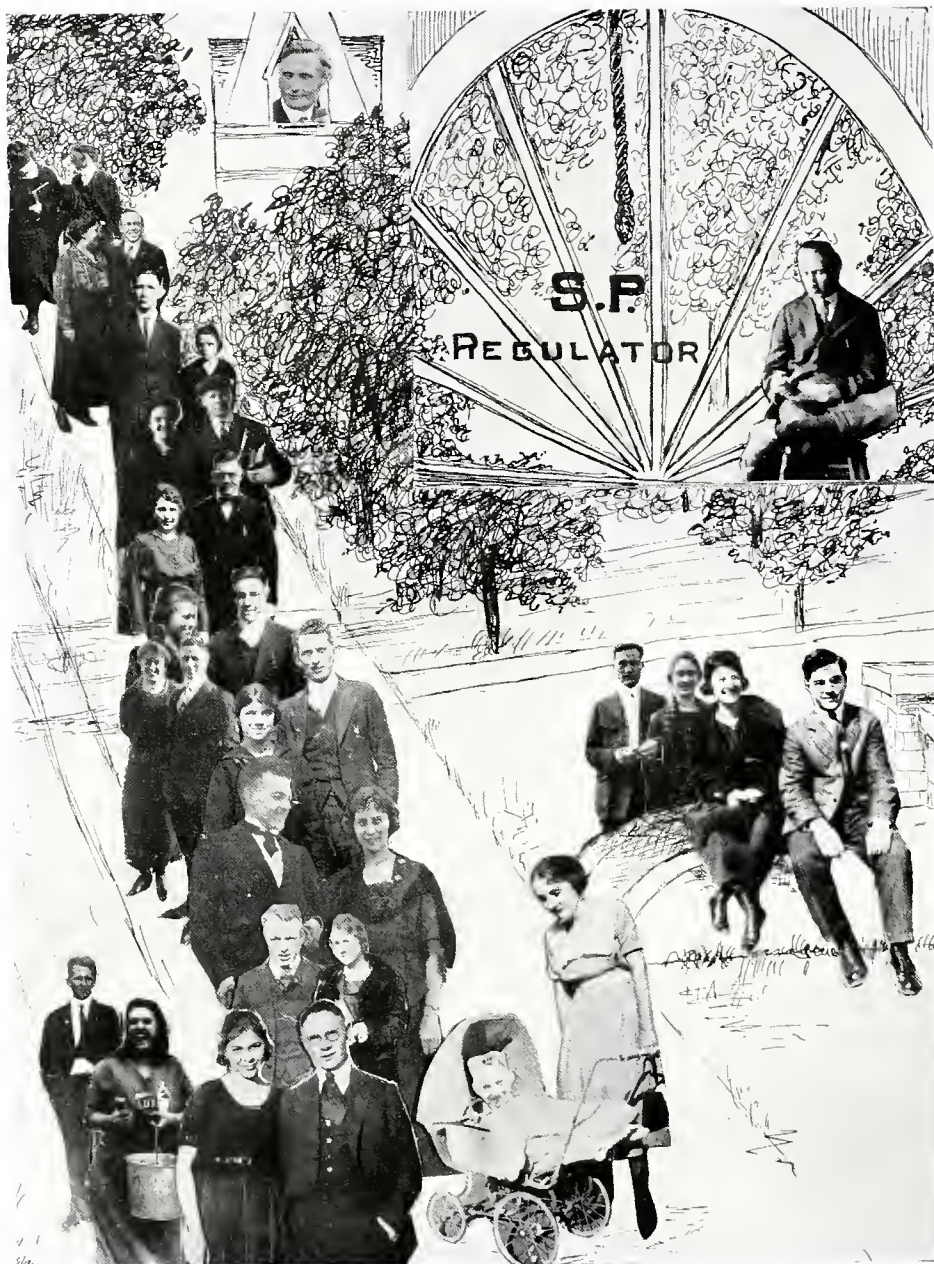
The following fall the Senate met a few days early to begin its work. Miss Beatrice Sprague and Mr. Harold Slagg failed to return so Mr. Charles Shilling and Mr. Fletcher were elected to fill their places. In the winter term Mr. Gilbert Ayres was elected to take the place of Miss Whitaker who had to leave school. The first task that fell to the lot of the Senate was to frame a constitution and by-laws which was accomplished after much work, and was adopted by the student body.

The Senate holds regular meetings each Wednesday evening. Thursday is student's day at chapel. The Senate, instead of the Faculty, occupy the platform and the service is led by a student. On this day all matters of student business are brought up for discussion and decision.

Many improvements have been made in the school under the new regime. The social privilege rules have been revised and made more complete and effective. A girls' committee composed of the lady members of the Senate has charge over all matters pertaining to the girls alone, and likewise the boys' committee has charge over the boys. A committee of three has charge of all special privileges. The publication of the "Gem" has been transferred from the Senior Class to a staff elected from the student body and is published every year: Both the "Gem" and the "Echo" have been placed upon a sound financial basis. An official pennant has been adopted and the trustees have adopted an official school seal.

These are only a few of the many things which have been accomplished. Many nights the ten o'clock bell has found the Senators only half through the business, but their own laws compelled them to suspend business at that early hour. The members of the Senate are very busy. But the inauguration of a program is always attended with a great deal more labor than is required to carry it on afterwards. The heaviest of the work is now past. This has been the pioneer year for Student Government and we hope it has prepared the way for the years which are to follow.

Paul R. Dunlap.



ATHLETICS





PHILO BOYS' TEAM



THALO BOYS' TEAM

BOY'S PHILO-THALO SERIES

The Philo-Thalo basket-ball series was especially interesting this year as both societies were backing strong teams. Burke White captained the victorious Philo quintet, and Percy Boat led the Thalo five. Every game found the air tense with excitement and filled with cheers. The Philo team was the winner of the initial game of the series with a score of 36 to 26. But in the second game the Thalos won with a score of 20 to 13. By this time the defense of both teams was tightening and the basketeers of both squads had to resort to long shots at the cage. The third game was exceedingly fast and close, the Philos winning by a score of 12 to 10. The Thalo squad captured the fourth game from the Philos by the closest score of the season, 21 to 20. In the next game the Philos came back strongly resolved on winning the series. A slight shift in the line-up confused the Thalo five and the Philos broke thru for a 33-23 victory. In the final game the Thalos tried to meet the successful re-organized Philos by a similar shift, but this move was unsuccessful and time after time the ball went down the floor in short snappy passes to tickle the draperies for two or more points on the Philo score. When the cheering finally ceased, which required some time, the score board read: Philo 49; Thalo 18. It was all over but the feed which followed in due course of time.

W. Ayres, Athletic Editor.



THALO GIRLS' TEAM



PHILO GIRLS' TEAM

PHILO-THALO GIRLS

On the evening of January seventh Captain Miriam (Mim) Teed of the Thalo girls, marshalled her team to meet Captain Ruth (Johnny) Speirs and her team of Philos in a game of basketball. From the first the contest was plainly a guards game. The guards of both sides intercepted pass after pass, blocked throws for the basket and prevented scoring. Several fouls were called because of guards playing too close and over-guarding. At the close of the game the score board showed that the Thalos had slipped by the Philo guards for 4 points while the Philos had scored 2 points.

The second game played January twenty-first showed that both teams had prepared to meet the problems that had arisen in the first game. There was considerable personal contact on the part of both teams. This time however the Philos were able to score repeatedly while the Philo guards held the Thalos in check. When the game had ended the score showed that the Philos had 12 points to their credit while the Thalos registered 1 point, gained on a free throw. Each team now had a victory to its credit and the next game would decide the series.

The deciding game was contested the evening of January twenty-eighth. The Thalos came back strong after their recent defeat and put up a stiff game. Both teams played fast and hard, every player was on the move all the time. When the last whistle blew the panting players turned to the score board and read: Philos 6, Thalo 3. The Philo team won the championship for 1920-21.

W. Ayres, Athletic Editor.



EUREKA TEAM



EULOGONIAN TEAM

EUREKA-EULOGONIAN

The basketball series between the two debating clubs consisted of the best out of three games. As this series was played early in the season and the players were not in the best of form, there was not the same dash and snap to the games such as was shown later in the season. The Eulogonian team was captained by Kenneth (Red) Day and Harold (Buddie) Seelig led the Eureka five. The Eulogonian team seemed at first to hold a slight advantage because of superior weight, but the Eureka, knowing that weight does not always count, had worked up a fast, short pass type of game. The Eulogonian team was not as closely organized as their opponents and the Eureka offensive drove thru their line with short dribbles and passes that piled up the score.

The first game was played on the evening of November fifth. The playing was fast but with little of the spectacular. Both teams in their excitement fouled thus slowing up the game to a certain extent. When the timekeeper's whistle blew the Eureka had tallied 31 points to the Eulogonian's 20.

The second and last game of the series was contested November twelfth. The Eureka with new-found confidence in their ability came on the floor determined to win. The Eulogonians were equally determined on preventing their victory. Both teams fought hard but the Eulogonian defense could not stand up under the short rushes and fast passing of the Eureka offensive. In the second half the Eureka basketballers broke thru the now disheartened Eulogonians time after time and piled up a score that won 47 to 16. When the timekeeper's whistle sounded the Eureka-Eulogonian series was finished.

W. Ayres, Athletic Editor.

THE ATHLETIC ASSOCIATION

Athletics at Taylor University is not a dead issue. Its organization is the largest in the school, being composed of the entire student body giving the one of the lowest rank the same advantage and equal rights with all others. It provides a working influence throughout the moral life of the school. It is necessary to education, if one desires a well-grounded foundation. Many factors go to compose the athletic spirit which dominates this keen force in our midst.

The Athletic Association is organized for the student's benefit. It works to keep all supplies in order and create a wholesome spirit of interest. Base-Ball, Basket-Ball, and Tennis are made a specialty because of equipment. A lively and tense feeling harbors in our midst, urging better success with all school activities in hot rivalry. Each man of the staff is anxious to have his department trained, receiving the best possible advantage offered. The full-orbed man finds it possible to develop his physique at Taylor, since it is necessary in producing a good muscular structure.

Today, perhaps, as never before physical culture forms a part of our regular routine. We find it necessary to develop the body as well as the mind and soul. Man being of a three-fold nature, it behooves us to develop each thoroughly, lest we become one-sided. The debating clubs, literary societies and school activities in general go with the scholastic work for development of the mind, giving ample opportunity for preparation of each student to take his place in the world as a leader. The soul is not neglected. Almost every night some religious service is in progress besides a continuous flow of the spirit of helpfulness and kindness among the students. With these two phases of man gaining in efficiency it is not right or beneficial to life to neglect the physical. For what can the best soul do under the sway and influence of a thoroughly disciplined brain without force and stamina of a strong muscular physique?

Clean athletics requires clean players. This year there has been almost a continuous plea from the entire student body that our contests on the ball diamond, tennis courts and the gymnasium be charged with the Christian spirit of justice and real sportsmanship. To do away with the jangling, howling and crabbing, we have tried to adhere closely to the best possible rules and regulations and to have the games with a closer touch of the friendly spirit; to meet our classmates on the floor as winners or with defeat, looking them in the eye with the consciousness of a clean game, free from the angry spirit. Taylor requires it of us; our classmates and friends are pleased to see it; and our conscience constrains us to meet the tests of life through Him who leads onward to the depths of real genuineness of character. The ceaseless energy of our modern life demands a strong physique and if we would do a full life's work we must strive to attain that which is most essential to it, a sound mind in a sound body.

J. C. Burke White.



Officers of the Alumni Association

President__Prof. F. C. Phillips

Vice-President__Prof. Jacob Bos

Secretary__Prof. Sadie L. Miller

Treasurer__Miss Iris Abbey

ALUMNI TEACHERS

Marie Zimmerman—Professor of English in T. U. Is now teaching in S. D. Wesleyan University.

Prof. Boyer—Prof. of Latin and Greek 1917-18. Is taking his Master's degree at Muhlenburg University, Philadelphia, Pa.

Dr. George Ridout—At home in Germantown, Pa.

Prof. Lulu Walton—Teaching Expression in Salem, Oregon.

Miss Mingle—Professor of Commercial Department 1918-19. Is now teaching near Boston.

Mrs. Wm. A. Ihdo, (Irene McCogue),—Prof. of English in 1915. Is now attending Drew Seminary.

Mary Dale Benton Reid—Wife of evangelist singer, James W. Reid. They now have their home in Fort Worth, Texas.

Mr. Archibald Theobald—Teacher of Commerce 1917-18. Is now head of the Actual Business College in Akron, Ohio. Mrs. Theobald is teaching domestic science in the schools of that city.

Sarah M. Cox—Prof. of English 1918-20. Reports victory in her mission work in Cban, Guatemala. C. A.

Dr. George Shaw, after a blessed summer's work in Scotland, has accepted work near Pittsburg, Pa.

Mr. Ira B. Peavy is the head of the normal department at Union College, Barbourville, Ky.

Miss Bertha Munro, while teaching at the Eastern Nazarene College, is taking work on her Ph. D. at Harvard.

Mrs. C. W. Harper (Laura Scott) is in Oklahoma City, Okla., where Dr. Harper is a practicing physician.

SOME CHARACTERISTICS OF LATIN AMERICAN INDIANS

Before coming to Guatemala I had read and heard something of the Indians, the aborigines of this region, but during my stay of a year here it has been my privilege to make some personal observations, which have brought to me a more correct knowledge of the life and characteristics of this most interesting people. My description will be confined to the Indians of Guatemala since with these I have had some touch, but the condition of all the Indians of all the Latin-American countries is essentially the same.

The population of Guatemala is two million of which sixty per cent are Indians. This is known as the "Land of Burden Bearers," since the life of the Indian here is little better than slavery. The wealthiest men pay their Indians from three to four cents per day and on this they board themselves and their families. The owners of these Indians always manage to keep them in debt and since their wages never enable them to pay the debt there is a law that as long as the debt is unpaid they with their families can be held and even their children after them, and should they run away they can be hunted up by officers and brought back.

It is said that in this republic alone there are eighteen spoken dialects among the Indians. They are a very conservative people, each tribe clinging very closely to the customs, dialect, etc., of its ancestors. At first observation one is convinced that they have made no progress thru the centuries and that their customs are unchanged with time. They still carry their burdens on their heads. An Indian may be seen any day with a cargo of from seventy-five to one hundred pounds suspended on his back by a leather strap fastened over his forehead. Thus he carries this burden for miles lowering it only at intervals to rest himself. He always goes barefooted, but usually wears a kind of leather sole called a sandal to protect his feet in walking. The amount of clothing he uses depends much on whether he is in the lowlands or in the higher, cooler regions.

The home life of the Indian is very primitive. The house as a rule consists of one room built of mud in the cooler regions, of bamboo in the warmer regions, with dirt floor and roof of a kind of straw. In this single room sometimes live two or three families, carrying on all the operations of sleeping, eating, cooking, etc., and at the same time it serves for pigpen, henhouse and dog kennel. The cooking is done over a fire made on one part of the dirt floor. Their main articles of diet are a kind of black bean called "frijol," which when well cooked is indeed appetizing, and a flat corn cake called "tortilla." The making of the tortilla was one of the first things that attracted my attention on landing in this country. The corn is cooked with a portion of lard, afterwards well washed, then by rubbing it on a stone with another stone it is ground into a mass. Now the woman with an ingenuity peculiar to her race and a perfection that has come by a lifetime practice, makes the mass into small thin cakes and they are baked on a kind of clay called a "comal." These when eaten hot are delicious.

The Indian women do the greater part of the work about the house and also the marketing. From early in the morning until noonday they may be seen passing thru the streets carrying huge baskets of produce on their heads weighing anywhere from twenty-five to fifty pounds. They go to the town square where they sit down on the ground to await their customers. Many times instead of going to the market place or before going they pass to the houses and approach the doorstep to sell. Thus one is many times fortunate enough to do one's buying for the day at the doorstep, saving a trip to the market. They carry fruits, vegetables, sugar, rice, lard, etc.

The Indian woman is always seen barefooted also. On arriving in this country one is astonished at the absence of silver coin, the currency all being paper with the exception of two small copper coins, but the reason of the absence of silver is not hard to find when one sees the Indian women with great strings of it around their necks. I have counted as high as seven strings of silver on the neck of one woman and it weighs anywhere from fifteen to twenty-five pounds. They will do without their food to buy this silver. They wear the hair in one or two braids down the back and are sometimes seen with a great mass of braided red yarn attached to the hair and hanging in loops almost to the ground, which if extended would measure twenty-five feet. This only means another weight in addition to the silver and the heavy basket and yet

with all this the pace at which they go is remarkable, for many times they can outstrip us even though we are riding at a normal pace. In the same way they carry their large water pots on their heads without spilling a drop of water.

The Indians for the most part are very illiterate, only the smallest per cent of them being able to read or write. But the very saddest feature of their life is their moral and spiritual condition. They are an intensely religious people. Their religion is the most degraded form of Catholicism mingled with the grossest superstitions. At this season of the year known as Lent, they carry their images through the streets here twice a week from one temple to another. Great multitudes take part in these processions walking reverently behind the image of Christ or Mary with their candles or flowers. They are often seen in their religious feasts dancing, in drunkenness and revelry and doing many absurd things in the name of religion. But one fact remains which gives us hope and courage as we look into the dark, hopeless faces of this downtrodden people and that is that "the Gospel is the power of God unto salvation" even for them. What marvels His grace hath wrought in the lives of a few of them who have heard the message and accepted it. But the majority of them are as yet untouched by the Gospel, all the effort to evangelize so far having been directed to the Spanish-speaking people. At present we are about to open a mission for them here in Coban which we trust may result in the salvation of many of these needy ones. No one of the missionaries here speaks the dialect as it is difficult for us. May we not pray more earnestly that the great Lord of the harvest will send forth reapers to these needy, needy ones.

Sarah M. Cox

CLASS OF 1913

Rev. Guy Holmes served as pastor in Texas for several years. At present he is pastor of the M. E. church at LaFrairie, Ill.

Orrel Allen is teaching in Brookville, Ohio.

Olive Mae Draper at once joined the T. U. faculty. Last summer she pursued her course in science at Ann Arbor, Michigan. She is ably upholding the science department here at Taylor.

Mrs. Chas. Lewis (Emma Tanner) is in Cownpore, India.

Mr. and Mrs. Thompson have, since leaving T. U., been teaching in the Wesleyan School at Fairmount, Ind.

Mrs. Flora Brooks Hernandez is with her husband in Oklahoma.

W. L. Kidder is teaching in South Dakota.

Bert W. Lewis is a successful chiropractor in Anderson, Ind.

CLASS OF 1914

Violet Ward is teaching Latin in Adamsburg, W. Va.

Homer R. Chalfant and wife (Annabel Guy) are doing outstanding work among the young people at Sharon Center, Ohio. Their church has the Banner Epworth League of the District.

Clara Caris served a term of five years in Swining, West China. At present she is on furlough at her home in Grover Hill, Ohio.

Rev. Ira R. Stone is preaching in Wolfspoint, Montana.

Gertrude Bridgewater Robson, after serving one term of five years in China, returned to the U. S. A. and became Mrs. H. G. Robson.

Howard Hastings received his Ph. B. in 1905. In 1914 he received his M. A. degree. At present he is serving his second term on the Mission Field in India.

Rev. J. Clifford Eason is pastor of the M. E. church in Chatham, N. Y.

Jacob Bos returned to Taylor again after several years of preaching. After taking a course at Drew and a summer course at Northwestern University, he resides with us as Professor of Greek and advanced Latin.

K. S. Hiraide, the Japanese "Billy Sunday," honors the class of '14. After completing his Seminary course in this country he returned to his native land to do evangelistic work. We are expecting Mr. and Mrs. Hiraide to return to this country again this year where he will tell the needs of his country.

CLASS OF 1915-1916

Rev. Roy Knight completed his Seminary course at Garrett Biblical Institute. He is now preaching at Camden, Ind. "I am sure that at each step I have sincerely sought the will of God."

Iris Abbey, after teaching for a couple of years in Kentucky and two more in the Upland High School, is now principal of the H. S. in Chebanse, Ill.

Lena Chalfant has taught in first grade high schools and is now teaching English at Mt. Blanchard, Ohio. "I know that God has a place for Christian teachers."

Rev. David Bloomster has been very successful in building up a spiritual work in a hard place and is now at Lancaster, Mo. "The preaching of His great gospel in all its old time power has become sweeter and sweeter to me."

Dr. Raymond Illick and wife (Lois Allen) are in charge of a dispensary in connection with the Central Church of Mexico City. Mrs. Illick is training the children of the school and church.

Alice McClellan, after spending five years in Burma, among the Chinese, where she found her happiness in following the work given to her by the Lord, is at home in Upland, Ind., enjoying a much needed rest. "These were wonderful opportunities for doing evangelistic work among the Chinese people."

Cora Fales is now in charge of Clayton Memorial hospital in Siron-ocha, India. She is also working in a girl's school, numbering 151 girls and babies. "How I praise God for permitting me to serve Him among a people who have never heard the wonderful story of love."

Reba Talbot is serving the Lord as a registered nurse in Indianapolis.

Rev. James Knight and wife (Anna McKee) are preaching in Ludlow, Mo. "Our work since we came to Missouri has been, in the main, at-

tended with much joy and pleasure, and we hope much profit."

Rev. Clarence Olson is preaching in Maysville, Mo. "We have seen souls saved and believers sanctified and many built up in the faith."

Earnest A. Giggy, after preaching three years and working as a teacher, scoutmaster and Sunday School teacher, became editor of the Hindsboro News at Hindsboro, Ill. He is expecting to take post-graduate work. "I believe there is fully as great a need for Christian teachers in our public schools as there is for preachers."

Annabel Guy Chalfant says she taught for three years. "I then lost my identity as a whole and became one-half of one. We are enjoying our work in the ministry—to help souls is most blessed work."

Rev. O. H. Bloomster and wife (Ethel Magnuson) taught school for three years. They are now preaching in Elgin, Pa. "We have seen souls coming to God's altar and then finding Him."

Rev. Wilfred Bursh has preached four years in the New Jersey Conference. He is now in the employ of the Board of Home Missions and the Church Extension of the M. E. church. "I find it my chief delight to preach the gospel of Jesus Christ."

Francis Phillips, after preaching in Nebraska, completed his B. D. at Taylor U. Then accepted a position on the faculty of his Alma Mater and is at present teaching Bible at T. U.

Clara Sauer served as a Red Cross nurse during the war. She is at present doing Missionary work in Tienstin, China.

Burton R. Oppen is in Hindupur, India. After four months of study he was preaching in the Telugu Indian language. He is in full charge of the work in Hindupur county, a territory containing three hundred villages and towns. Mrs. Oppen (Hazel Newton) is his assistant. "The past year has been the best in our lives and we are looking forward to a better and more fruitful year ahead."

Rev. N. A. Christenson is preaching in Lakeview, Oregon.

Owen Brubaker is General Manager of the Firestone Tire Co. in the state of Pennsylvania.

J. D. Henry Druschel is in Memphis, Tenn., in charge of the Tennessee Oil Corporation.

Rev. Robert Tressler and wife (Marie Gibbs) are preaching at Cassville, Pa. Mr. Tressler has assumed work with the Christian and Missionary Alliance.

Ethel Mabuice is very much interested in her work in Pegu, Burma and is happy even in the expectation of an extended period of time in the Missionary Field.

Vere Abbey is District Superintendent of the work in Burma, India. He is finding an extensive field of work and describes a wondrous field for workers. He describes one of his busy days as follows:

"Church at 7:30, Sunday School at 8:30, then an hour at the hospital, followed by a short time for rest and study. Then a service at a prison taking each of the European prisoners a Testament, and a trip to an old lady's house to give a bedridden old soul the communion service, then took an old lady to her home in the car and home to dinner and bed. Just a regular Sunday program."

A. Amy Spalding spent a year at Cincinnati University and then took a course at Columbia University in New York. At present she is regional director of Americanization work under the auspices of the W. C. T. U.

CLASS OF 1917

Beatrix Graves spent a couple of years teaching school in North Dakota. After attending school in Chicago for a year, she is now teaching again in Indiana.

Warner Patterson is teaching French in the University of Michigan. This summer he took a course in Spanish and French at Columbia University.

Nels F. Hanson is serving as principal of the High School in Kensal, N. D.

Ruth Copley finds a needy field for missionaries in Lengayen, Philippine Islands.

Rev. Clinton Bushey and wife (Lillian Skow) are busy in a needy part of the Chinese field, Sung Kiang Ku.

Robert Williams graduates from B. U. S. T. in June, 1921.

Rev. P. B. Smith and wife (Gladys Miller) are both graduates of the class of '17. They reside in Yorktown, Ind., where "P. B." is pastor of the M. E. church.

Helen Smith is teaching in Indiana, but is hoping soon to be able to cross the waters and take the message of salvation to needy souls over there.

CLASS OF 1918

This enthusiastic class writes as follows—"We are planning reunion for the commencement season of '23. This will be the fifth anniversary of our graduation and we are coming to celebrate with "bells on." Thirteen of us from '18 will be with you in twenty-three. Look out."

Walter Oliver reports very enjoyable work teaching English at Cape May Court House township high school. Mrs. Oliver (Anna Skow) is teaching at Dias Creek.

Rev. H. C. Schlarb and wife (Olive Emerson) are in Dayton, Ohio. "H. C." is attending Bonebrake Seminary.

Mrs. Marie Gibbs Tressler is proving herself a worthy helpmate in the pastorate at Cassville, Pa.

N. E. Courtner is pastor of the church in Albany, Indiana.

J. B. Vickery and wife are residing in Detroit, Mich. Mrs. Vickery is clerking in one of the largest department stores of the city.

Ella Scharer Michel is an able assistant for Roy in his pastoral work.

Barton R. Pogue, who won oratorical honors for Taylor in winning the oratorical state and interstate prohibition contests, graduates this June from Boston University School of Theology.

Harvey Brown served on a pastorate for one year after his graduation. At present he is employed in Detroit, in the Ford Factory.

Rev. Thurman Mott is serving a pastorate in Ind. He gave the opening address in LaGrange County Methodist Convention held at LaGrange, Ind.

Joseph P. Blades is taking Seminary work in this country. He and Mrs. Blades expect to return to his native land to tell the story of salvation to those poor souls in darkness.

CLASS OF 1919

Mr. Axel Ekblad is superintendent of the H. S. at Gaekle, N. D.

Mr. Asa Climenhaga is at the head of the Bible Department in the Messiah Bible School.

Ruth Glasier is professor of English in the High School at Perry, Iowa. In 1919 she received her A. M. at Taylor.

Joy Stephensen is caring for the "little chicks" for her father in Ogdensburg, N. Y.

Robert McCutcheon and his wife, (Waive Hord) are at Garrett Biblical Institute.

Olive Emerson Schlarb is teaching near Dayton, Ohio.

E. E. Crabtree finds his life far from dull teaching Ancient History and conducting prayer meetings at Knoxville, Tenn.

Rev. Joe Imler and wife (Ruth Maston) are unitedly serving the First M. E. church at Boston, Mass. Joe is attending B. U. S. T.

Mrs. Mary Jones is teaching expression and gymnasium work in Union College, Barbourville, Kentucky.

Ira J. Roberts received his M. A. at T. U. in 1920. He is now attending Boston University School of Theology.

Malcolm Wilcox is a Junior in the medical department in Northwestern University.

Corey Stephens is industriously pursuing music at T. U. and working with her father in the Silent Evangel Printing Co.

Rev. Russell Fenstermacher is preaching at Geneva, Ind.

B. Dancy is taking her master's degree at Radcliff Woman's College.

Martha McCutchen is doing Missionary work in Nguchaing, China.

CLASS OF 1920

Allison Rogers and wife (Inez Cope) arrived safely at Calcutta, India in February. Mrs. Rogers was a member of the faculty at Taylor.

Rev. Chauncey Jeffers is taking his Seminary work at Westminster Seminary.

Alfred Gonzalez is working for his M. A. in B. U. S. T. He was instructor of Spanish while in school. He is expecting to return to his native land and engage in educational work.

William B. O'Neil is working on his M. A. in Northwestern University.

Frank Lee is attending the State Normal School at Kalamazoo, Michigan, preparatory to taking a life certificate for teaching.

Alice Eskes is teaching in the High School at Ollie, Iowa.

Elizabeth Bingham is pursuing her M. A. at Taylor.

Ross Hutsinpillar is also pursuing his M. A. at T. U. and is instructor in Spanish.

Gilbert Stiles is teaching at Anthony, Kansas, and is doing successful Christian work among the young people there.

Lulu Cline is a member of the T. U. faculty as instructor of Academy English.

Kenneth D. Ayres is contentedly farming at Upland, Ind.

Lucy Brooks is doing Christian work in Plymouth, Wisconsin.

ALUMNI

Mayme Householder, '12, is teaching Mathematics in a Junior College in Wessington Springs, S. Dak.

Rev. and Mrs. True S. Haddock are preaching at Milford, Ind. Mr. Haddock graduated from the academy in 1912.

J. Franklin Draper is pastor of the M. E. church at Langdon, Iowa. Ira McNulty is attending Garrett Biblical Institute.

John P. Morgan and wife (Rose Davis) are laboring in the Hawaiian Islands.

Nelle Davis married Ernest Erdman and they are living in Detroit, Mich.

Rev. A. A. Hunter is pastor of the Federated Churches at Amherst, Ohio.

Sadie Cnosson is attending University of Michigan at Ann Arbor.

Mrs. Luvada Brown Windoffer is living at Montpelier, Ind

Mrs. E. Meginity (Grace Morris) is living in Gaston, Ind. Her husband is pastor of the M. E. church there.

Everett Worth is teaching in the Wesleyan College, Marion, Ind.

Gilberta Wray is professor of Economy in the Vocational school at Corydon, Ind.

Frank Long and wife are preaching at Farmland, Ind.

Edna Stafsburg is teaching at Edgerly, N. Dak.

Max Bowen is attending the School of Mines at Golden, Colorado.

Herbert Bowen is attending the University of Indiana.

Clarice Phillips is teaching music at Steubenville, Ohio.

Emma Williams is studying music in Boston.

Paul Billheimer is attending Marion Wesleyan College and is employed as physical director at that place.

Myra Felton is attending Marion Wesleyan College. She is editor-in-chief of the college monthly paper.

Rev. Melvin Joyner Hill graduated from Taylor in 1905. He was a member of the University quartet and at that time composed our Taylor song. At present he is pastor of the Grace M. E. church in the city of Corning, N. Y. At the commencement of 1920 Taylor conferred upon him the degree of Doctor of Divinity.

Ruth Atkins is attending school at Chicago Evangelistic Institute.

Elizabeth Atkins is teaching in St. Paul, Minn.

Rev. O. P. Smith is preaching in Barnes, Kansas.

Helen Goodpasture is attending Butler College.

Donald Miller is attending Butler College.

Floy Struble is at home in Shepherd, Mich.

Miriam Giles is with her mother at Wheaton College, Illinois.

George Ridout is taking the medical course at Syracuse, N. Y.

Carl Zange is in the printing business with his father at Algonquin,

Frank Bradley is at Freeport, La., working with the Cosmos Oil Refining Co.

Grace Fletcher is teaching near Steelville, Pa.

"Dick" Taylor is attending DePauw University.

"Tim" Williams is pursuing his course in forestry at Yale.

John Paul Gardner graduates this year from H. S. at Middletown, N. Y.

Viola Bruner is teaching near Delta, Ohio.

Hazel Runyon married Leland Miller and they are living in Akron, Ohio.

Rev. Roy Miller and wife are preaching at Winfield, Kansas. Mr. Miller is attending Southwestern University.

Mabel Waymire is taking nurse's training at Cincinnati, Ohio.

Winnetta Wood is attending school at Geneseo, N. Y.

Mabel Webster is taking normal training in Physical Culture at Battle Creek, Mich.

Irene Stephens is attending college at Elon, N. C.

Rev. M. G. McIntosh is pastor of the M. E. church at Moline, Kansas.

Zylpha Hurlbut is with her sister in Imperial, Saskatchewan, Canada.

Harold Young is district manager of the S. W. Life Insurance Co., Muncie, Ind.

Raymond Elliott is traveling for the Eugelm Xray Co.

Ethel Kniseley is teaching music at East Liverpool, Ohio.

Albert Walters is president of the Cincinnati Business College.

Perry Olson is employed at Toledo, Ohio.

Nola Snyder is married and living at Decatur, Ind.

Nettie Slagg is attending Valley City Normal, Valley City, N. Dak.

Ida Weber is in the Tech. Dept. at the University of Michigan.

Lenna Mae Neff is teaching in Junior H. S., Martel, Ohio.

Rev. Homer Kirk, who was in Y. M. C. A. work in Texas during the war, is preaching in Wheelersburg, Texas.

Rev. Harley J. Moore is pastor of the Fremont City and Terre Haute churches in the West Ohio Conference.

Mabel Alexander is teaching Latin in Knox Co., Ind. Last year she took the highest success grade in the county for teachers in their first year of experience.

Rev. Lester Bradds is preaching in the New Moorefield Circuit conference in Western Ohio.

Rev. Clarence Fisk is attending Danville Normal School and holding a three point charge.

Bertha Barrows is working in the bank in VanBuren, Ind.

Rev. E. P. Landis is preaching in Kansas.

Rev. Chas. W. Baltzell is now pastor at Celina, Ohio.

Lawrence Schneider ('16-'17) is located at Akron, Ohio, studying law.

Mr. and Mrs. Hernandez are in Norman, Oklahoma. Mr. Hernandez is professor of Spanish in the State University.

Etta Hall is attending Cleveland Bible Institute.

ALUMNI MISSIONARIES

Ethel Mabuce is faithfully working in Pegu, Burma.

Rev. Vere Abbey is Dist. Supt. of the English work in Rangoon, Burma.

Alice McClellan served one term among the children in Burma. At present she is on a furlough, spending her time at her home in Upland.

J. Watson Pickett is working in India.

G. Howard Hastings and wife are serving their second term in India.

Burton R. Oppen and wife are laboring in Hindupur, India.

Doris Weneke is working among the Chinese.

Percy Smith is serving in the Raipoor District, Khairagarh, C. P. India.

Charles W. Sharer and wife are serving their second term in India.

Chester L. Lewis and wife are stationed at Cownpore, India.

Alfred Snead was forced to return to this country on account of ill health. At present he is teaching in Nyack Training School, N. Y.

Leonora Seeds is laboring in Yokahama, Japan.

Mable Seeds is on furlough in Delaware, Ohio.

K. S. Hiraide is laboring with his native people and is stationed at 3982 Nakona, Tokio, Japan.

Raymond Illick and wife are working in Mexico City, Mexico.

Samuel Culpepper is district superintendent in Cuba.

J. F. Cottingham and wife are doing evangelistic work in the Philippine Islands.

Ruth Copley is laboring in Lingeyen, Phillippines.

Mrs. J. C. Overshire has returned from Africa and is at her home in Marshall, Mich.

John C. Wengatz and wife are laboring in Pongo, Andongo, Angola Africa.

O. C. Brown and wife are in Tiensten, China.

Dr. and Mrs. Robert E. Brown are working in Wuhu, China.

John P. Morgan and wife, (Rose Davis,) are laboring in the Hawaiian Islands.

Doane Avery is serving in Haiti, West Indies, under the Free Methodist board.

Emily Strong is teaching and studying the language in Seoul, Korea, under the Oriental Mission Board.

Clinton J. Bushey and wife are stationed at Sung Kiang Ku, China.

Chas. P. Culver and wife are stationed at Tsinan Shantung, China. At present he is the American Consellate.

Martha McCutcheon is working in Nguching, China.

Clara Sauer is laboring in Tienstin, China.

Clara Caris served one term in China and is now home on furlough at Grover Hill, Ohio.

Gertrude Bridgewater Robson served one term in China. She is now with her husband in East Milton, Mass., where he is attending Boston Seminary.



Gem Staff

Wm. O. Moulton, Editor-in-Chief
John Ward Rose, 1st. Asst. Editor
Percy H. Boat, 2nd. Asst. Editor
Emma J. Tresler, Literary Editor
Olive Dunn, Art Editor
Eloise M. Abbey, Org. Editor

P. Joyce Spaulding, Alumni Editor
May Rector, Humorous Editor
Wendell Ayres, Athletic Editor
J. Floyd Seelig, Business Mgr.
Burke White, Subscription Mgr.
Walter A. Fleagle, Adv. Mgr.

I CANNOT REST.

My hands are weary with the toils of life,
My soul by cares opprest;
And while I see earth's sin and strife,
I cannot rest.

My feet are weary with the journey long;
And I am sore distressed;
But while the earth is full of wrong,
I cannot rest.

My heart is weary with its doubts and fears,
I know not what is best,
But when no Guiding Hand appears,
I cannot rest.

My life is weary with affliction's rod
I labor on unblest;
But while the world's away from God,
I cannot rest.

No rest on earth, but soon life's sun
Shall sink behind the west;
And when life's endless morn's begun
Then I shall rest.

John H. Shilling.

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A High Grade College of Liberal Arts. Offers courses leading to the usual Bachelors' and Masters' degrees.



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Education is complete only when it develops Christian manhood and womanhood. The spiritual atmosphere pervading the College has produced hundreds of devoted preachers, missionaries and other Christian workers. Sixty foreign missionaries have gone out in the last thirteen years.

Through its low rates and system of self-help Taylor University opens the door of opportunity to young people who could not otherwise secure an education.

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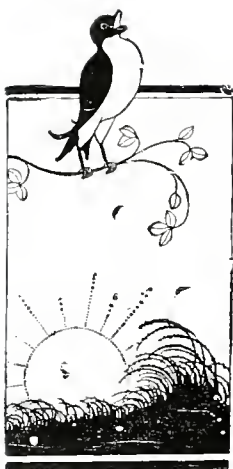
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And watched with expression pained
The milkman's stunts;
Both said at once:
"Our relations are getting strained."

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"Eloise, don't you think you can ever care for me?"

"I'm afraid not, Clarence."

"Then I'm going out and hang myself."

"Better not do it around here."

"Why?"

"Father says he doesn't want any young man hanging around the house."

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Olive Dunn, (making "Gem" pictures): "I can't make these couples stick to the walk."

Student: "That's what made the Dean's work so hard last year."

Rose Bud: "Lend me two dollars and I will be eternally indebted to you."

"Ullom: "Yes, I'm afraid so."

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AT



An Englishman and an Irishman were discussing the superior height of their buildings.

George: "Why some of our buildings are so high that a workman must start ten hours before the time he is due at work!"

Pat: "Sure an' that's nothin'. Oi wuz workin' on top o' a buildin' wan Saturday mornin' an' oi draps me hammer, an' faith an' bejabbers if it didn't hit me haid as oi come back t' work Monday mornin'."



Buddy Seelig, reproved by President for not paying Philo dues: "Mr. President, if you're all like me, you won't be able to pay your dues. Why my shoe soles are so thin that when I step on a dime I can tell heads from tails."

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Prof. Mallory: "Have you ever practiced public speaking?"

Davis: "I once proposed to a girl in my home town over the telephone."

Olive Dunn: "Give me that picture. The one of Burke 'n Beers."

Student: "Is that a new brand?"



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Rev. Barrett: "When I first saw Niagra Falls I stood with mouth agape trying to take it all in."

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A Yankee and a Britton were discussing the prompt attention which their respective life insurance gave their patrons. The Englishman boasted that if one of their policy holders was to die that night his widow would receive the check in the morning. The Yankee sniffed in contempt.

"Oh, is that the best you can do? Why the other day a man fell out of the ninth story of the building in which our office is located, and as he passed the second floor we handed him his check."



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POWER OF SUGGESTION

Prof. Smith: "Mr. Weldon, will you tell us something of *Goldsmith*?"

Paul Weldon: "Let's see; he wrote the *Gold Bug* didn't he?"

Bee Sprague: "Helen, did you ever read a 'Tale without a City' by *Oliver Twist*?"

George: "Caruso has been sick."

Lee Freesmyer: "Who is Caruso?"

Ruth Spiers: "Aw, don't you know *Robinson Cruso*?"

Mrs. Smith: "There are some members of this class who are not paying attention."

Stella Thacker, who had been whispering to Miriam Teed: "Beg pardon, what did you say?"

Mrs. Smith: "Mr. Fenstermacher, will you tell us the story I have just been reading."

George: "They went to the home of an old hermit, and—and——."

Mrs. Smith: "What did they do?"

George: "Went to sleep, I guess—at least I did."

Miss Biggs: "When I was coming home last night, I saw a man sulking along in the shadows and Oh, how I ran."

Wesley Draper: "And couldn't you catch him?"

Mr. Pilgrim, speaking to Librarian: "Has that book on Match Making arrived yet?"

Miss Blodgett: "I haven't seen it."



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EAST SIDE SQUARE

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Olive Dunn: "Are you going down town Sunday morning, Betty?"

Betty Bingham: "No, what's going on?"

Emma Tresler: "Mabel, are you a prohibitionist?"

Mabel Collier: "No. I'm going to vote that out as soon as possible."

Prof. Draper: "What is density?"

Harlowe Evans: "I cannot define it, but I can furnish an example."

Prof. Draper: "The example is good; sit down."



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HARTFORD CITY

-

-

INDIANA

CHRONICLE 1920-21

SEPTEMBER

Wednesday, 22. Registration Day. We still use the same method.

Thursday, 23. First signs of blustery weather. Pastime Jack Skow and Malcolm Wilcox arrive at 4:00 A.M.

Friday, 24. Joint program of Thalo-Philo Literay Societies.

Saturday, 25. Society reception. Great discovery, Joyce Spaulding finds that she has the largest mouth of any one on campus.

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EYE, EAR, NOSE AND THROAT

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INDIANA

Office Phone 192

Residence Phone 193

Dr. W. H. ERVIN

DENTIST

Cooley Block,

HARTFORD CITY,

INDIANA

Sunday, 26. Revival of old S. P. couples. Creation of new ones.

Monday, 27. Rain! Our first Monday too.

Tuesday, 28. We are presented with new Rules as prepared by Student Senate.

Phone 330

Dr. M. D. Hlare

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HARTFORD CITY, IND.

DRUGS KODAKS Wall Paper

CRONIN'S Drug Store

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Special Discount to Students

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HARTFORD CITY,

INDIANA

Wednesday, 29. Review of meals for first week. Hash for dinner.

Thursday, 30. Rules to the right of us, rules to the left of us. Oh Student Senators!

OCTOBER

Friday, 1. Lyall Rader gives scientific lecture on the Bible.

Saturday, 2. HANDS UP! Nutting parties. Even Dr. Wray holds his hands behind him when leading chapel. First Base Ball game.

Sunday, 3. Frank Lee visits Taylor?—?

Monday, 4. Revival meetings begin at M. E. Church.

Tuesday, 5. Eureka weiner roast.

Wednesday, 6. Eulogonians hold stag weiner roast. These are hard times indeed.

Thursday, 7. Echo Staff Day.

Friday, 8. Tennis—tennis—tennis.



***IF** The Man had to do the Washing He
would buy an **EDEN** Washing and
Wringing Machine.*

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PEARL BEADS, WALDMAR CHAINS,

WILLIAM HIRSCH

HARTFORD CITY,
INDIANA

Saturday, 9. Birthday party for Emma Tresler and Burke White
who are about the same age?—?

Sunday, 10. Revival services continue. Such S. P. combinations!
What next?

Monday, 11. John Collier receives tiny kitten thru the mail. Poor
innocent little thing.

Tuesday, 12. Good meetings down town.

Wednesday, 13. Hominy for breakfast. We are still thankful for a
good appetite.

Thursay, 14. Several (music) lovers attend New York Chamber
of Music Society program in Marion.

Friday, 15. Soangetaha girls breakfast in the woods. Mr. Thomp-
son gives program in the evening.

Saturday, 16. Student Senate hold reception for a few select students including Water Rose.

Sunday, 17. Emma Michel's smiling face is seen on the campus.

Monday, 18. A pretty day for a change.

Tuesday, 19. Senior Academy class picnic.

Wednesday, 20. First Piano and Vocal recital.

Thursday, 21. No beans for dinner.

Friday, 22 Prof. Wray arrives fifteen minutes after class has gone.

Saturday, 23. Million dollar mystery. Miss Draper sees an apparition. Wesley can't find out who it is.

Sunday, 24. Mystery revealed. Ruth and Miriam fail to "get by" with the joke for once.

Monday, 25. Philo-Thalo membership campaign.

Tuesday, 26. Regular T. U. weather again. Boat the most popular man on the campus.

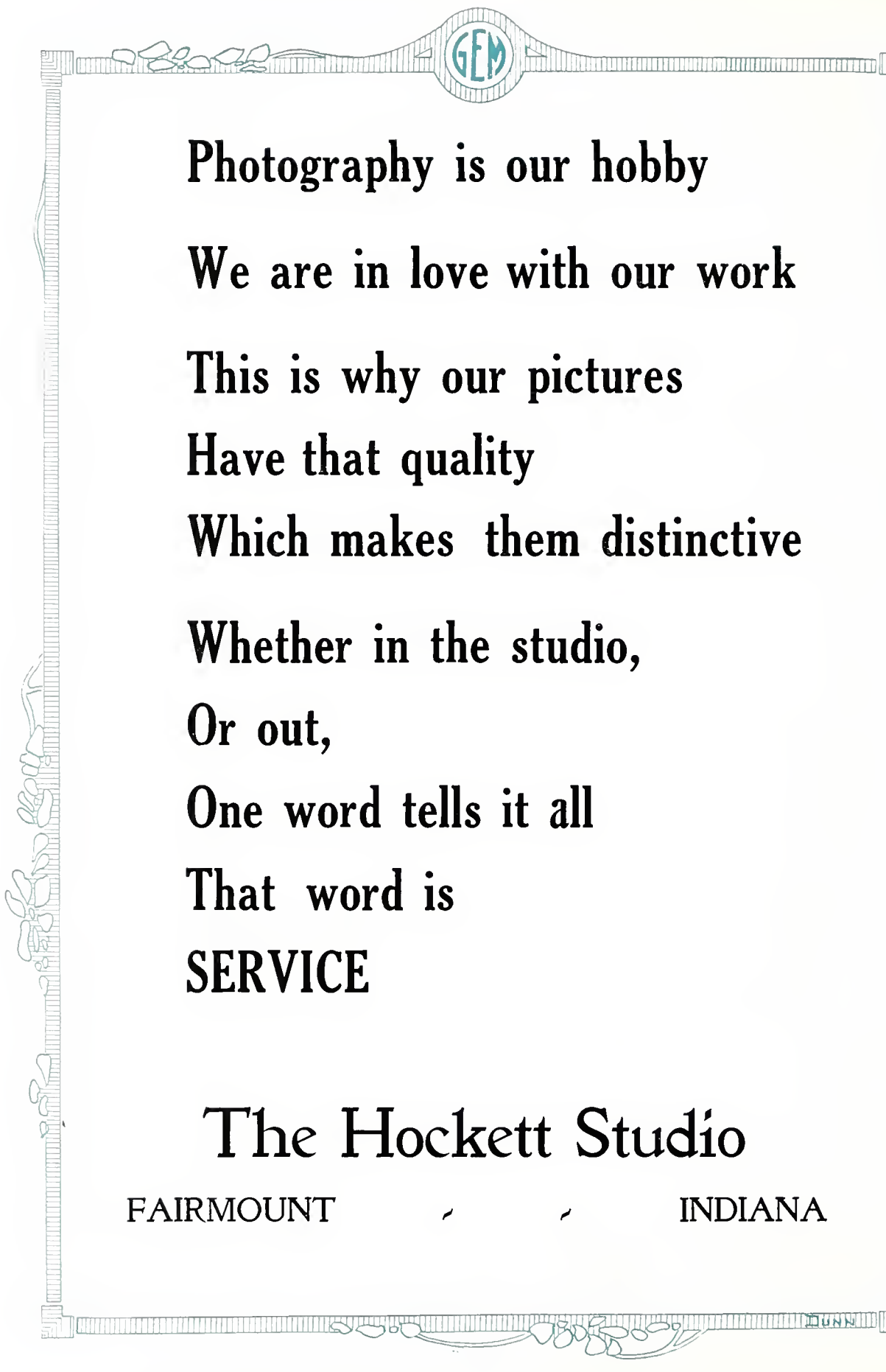
Wednesday, 27. Cold weather. Even Johnny had to quit playing tennis.

Thursday, 28. Bur-r-r its cold! ! !

Friday, 29. Burke White at breakfast: The butter walked over and spoke to the coffee this morning, but it was too weak to answer.

Saturday, 30. Waiters Masquerade. Special dinner in the dining hall.

Sunday, 31. Prof. Shaw leads chapel.



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INDIANA

NOVEMBER

Monday, 1. Monday again but a dry one this time. We go to breakfast dry cleaned.

Tuesday, 2. Percy Boat sings at recital in Marion "Oh why must I go alone." ? ? ?

Wednesday, 3. John R. Elliott appears on campus. For particulars of visit see Audrey.

Thursday, 4. Senate rules are only numbered
By the sands upon the shore.
Till at length we wonder
That there's room for any more.

Friday, 5. Alice Odella visits old friends.

Saturday, 6. Dinner party at which George Fenstermacher displays his T. U. etiquette.



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Christian Witness Association

1410 N. LA SALLE ST.

CHICAGO, ILL.

Sunday, 7. Heavy sleepers attend chapel.

Monday, 8. Invitations to a dinner party are issued by Mystery Club. Miriam Teed attends tho not invited.

Tuesday, 9. Mr. and Mrs. Bittikofer lead chapel service.

Wednesday, 10. Another cold wave but this time we get more coal. Faculty recital.

Thursday, 11. Peace day. "Burns of the Mountains" lectures on his life work among the Kentucky mountains.

Friday, 12. Eureka's win Basket Ball series.

Saturday, 13. (Soangetaha) girls enjoy a taffy pull, only it don't pull.

Sunday, 14. Evangelist Geo. T. Stephens begins Evangelistic campaign down town.

Monday, 15. At last Ruth Spiers goes skating.

Tuesday, 16. Snow everywhere.

Wednesday, 17. The B. T. B.'s have a banquet in the home room.

Thursday, 18. A fierce snow ball battle takes place.

Friday, 19. Hugh Dickerson, baritone, gives a good program. S. P.'s galore.

Saturday, 20. Long-needed haircuts are realized.

Sunday, 21. President of the Student Senate is in bed today. Great time on the campus.

Monday, 22. Revival under Rev. Stephens continues.

Tuesday, 23. Jack Rose leaves for Missouri to visit which one?

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UPLAND, INDIANA

Wednesday, 24. Gem Staff is elected by student body.

Thursday, 25. Thanksgiving.

Friday, 26. Back from Thanksgiving vacation.

Saturday, 27. When will Jack Rose return?

Sunday, 28. Did absence make the heart grow fonder?

Monday, 29. Buddy Seelig has his French. It will surely storm.

Tuesday, 30. Oh what a jolly world 'twould be if every one would smile.

DECEMBER

Wednesday, 1. Davis has a hair cut.

Thursday, 2. Wesley Pugh, leading singing in chapel, "Now just look at me and you'll know how long to hold that note."

Friday, 3. The Dawn of Day! College night at M. E. Church.

Saturday, 4. Bishop Bailey wins the Eureka debate by the "ayes." Clarence Barrett and Winnie Foiles fight a duel.

Sunday, 5. Splendid Revival down town.

Monday, 6. Everything is the usual color.

Tuesday, 7. Poster on bulletin board reads Dates—kisses—candy. Even Paul Dunlap pauses to read it.

Wednesday, 8. Onions for lunch. Mrs. Holmes' trade flourishes.

Thursday, 9. George W. rings the bell on time.

Friday, 10. George Fenstermacher learns the meaning of "confined to your room."

Saturday, 11. Everyone goes shopping in Marion.

Sunday, 12. The last Sunday night before Christmas.

Monday, 13. Examinations. Nuf Ced.



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Indiana

Tuesday, 14. Everyone is agreed that now is not the logical time to prepare for exams.

Wednesday, 15. Homeward bound.

Thursday, 16. Davis as postman becomes very popular.

Friday, 17. Rev. Miller uses for his subject: "Hard Nuts for Skeptics to Crack."

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University Addition

UPLAND

INDIANA

Saturday, 18. Percy Boat goes shopping. Marion reports great increase in sales.

Sunday, 19. Almost one hundred and fifty young people consecrate themselves to Christ's service.

Monday, 20. The "campusers" go skating.

Tuesday, 21. Paul Dunlap gives a party for the girls of the campus.



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GEM

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Upland,

Indiana

Wednesday, 22. The plot thickens.

Thursday, 23. Percy Boat loses his muffler.

Friday, 24. The whole campus is astir looking for a whole stocking without a hole in it.

Saturday, 25. Everyone invited out for Christmas dinner.

Sunday, 26. Snow and then more snow.

Capital, \$25,000

Surplus, \$6,250

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Way Down Town*

Monday, 27. Chronicler taking her vacation.

Tuesday, 28. Last day before those rules confront us again.

Wednesday, 30. Registration day. Percy Boat meets every west-bound train. White and Bonner are now one.

Thursday, 30. John Bugher greets us with his cheery smile.

Friday, 31. Percy is becoming quite haggard—still continues to meet west-bound trains.

Town News

Taylor University News

Country News

The Community Courier

Real Live News About Upland and Vicinity

W. E. YEATER, Editor

*\$1.50 per year in zones 1 and 2; \$2.00 per year outside zone 2; \$1.00
for 6 months. Foreign Subscriptions \$2.00 per year.*

JANUARY

Saturday, 1. Everyone glad to get back.

Sunday, 2. Jack Skow and Beatrice Sprague manage to get here on the same train.

Monday, 3. Nothing blue about this Monday.

Tuesday, 4. Florence Biggs returns with something on the third finger of her left hand, that is brighter than her smile.

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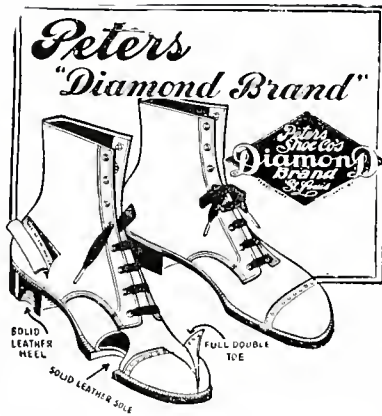
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College Girl

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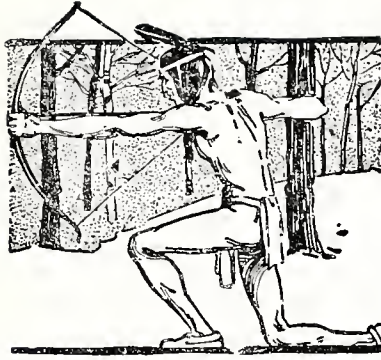
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INDIANA

PRECISE

A proof reader on a small Middle Western daily was a woman of great precision and extreme propriety. One day a reporter succeeded in getting into type an item about, "Wille Brown, the boy who was burned in the West End by a live wire."

On the following day the reporter found on his desk a frigid note asking, "Which is the west end of a boy?"

It took only an instant to reply, "The end the son sets on, of course."

Disease Caused By Mechanical Pressure

Pressure is one of the most universal of all causes of disease—mere mechanical pressure. This is the Osteopathic doctrine refined to its basic conception. Recognizing this simple truth unlocks the mystery of every kind of human sickness and opens new doors of escape from it.

Andrew Taylor Still, M. D., and American physician of the "old school," made this discovery fifty years ago, and its promulgation has quite revolutionized the practice of medicine of our day.

But the world moves—and medical ideas with it.

Today Osteopathy, the system of diagnosis and treatment which Dr. Still evolved to cope with disease from a new vantage point of truth, known the world over, it is recognized by statutes in almost all the states in this union and is established by court decisions in the remainder; it has cured members of the royal families of Europe after court doctors and knighted specialists had failed.

It looks as if this simple truth, that ABNORMAL PRESSURE IN THE BODY CAUSE DISEASE, were to keep on growing in popular understanding until it shall thunder down the ages as one of the greatest discoveries of science. All later research supports this discovery.

Dr. Amos W. Tindall

OSTEOPATHIC PHYSICIAN

MASONIC TEMPLE,

HARTFORD CITY, IND.

GEM



To Next Year's Board

A year from now you will sit around a table and go over *your* Annual. Will the Faculty Advisor smile and say, "The best we have ever published!" --or will you and your class feel that you have failed? The answer largely depends on your choice of an engraving house.

For twenty-eight years the Stafford Engraving Company has been intimately connected with hundreds of the best college and school annuals. It has been our privilege to sit in many board meetings, to aid in solving many problems, to plan for bigger, better things. We are proud that Stafford Service has always given as much as it has received.

We have never been content with past achievements, any more than you will be content with this year's book. Call us into your councils the day you begin, and let Stafford Service work with you to the final triumph of an annual which will again be "The Best Ever!"

The book on the left will be tremendously helpful to you. Ask us how you can get it--FREE

Stafford Engraving Company
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CENTURY BUILDING, INDIANAPOLIS

Wednesday, 5. What's this dull town to Winnie? Claudius isn't here.

Thursday, 6. Rain on Thursday for a change.

Friday, 7. Eulogonian Banquet. Olive Dunn discovers she has always been a Eulogonian sympathizer.

Saturday, 8. There was a reason for Ira Rankin returning a few days late. Who wouldn't do likewise?

Sunday, 9. Mass meeting at Friends' Church.

Monday, 10. Waiting for signs of winter.

Tuesday, 11. Our waiting terminates suddenly.

Wednesday, 12. Are we dreaming? Beefsteak for dinner.

Thursday, 13. Jean Ruse refuses to comb her hair longer. Its bobbed.

Friday, 14. Thalos win a point over the Philos in Basket Ball.

Saturday, 15. Pittsburg shows how to play Basket Ball.

Sunday, 16. How quiet it is in Sammy Morris. Chase Ullom has moved to Sickler.

Monday, 17. Another diamond in Swallow-Robin. Notice Miss Owen.

Tuesday, 18. Margaret Stahl reads Drinkwaters' "Abraham Lincoln."

Wednesday, 19. How we slide. Those troubled with light feet—Beatrice Sprague, Miriam Teed and Wesley Pugh.

Thursday, 20. Helen Hall receives her daily letter from Boston.

Saturday, 22. "Immigration Party" given by the Philos.

Sunday, 23. A wonderful day, and a moon-light night.

Monday, 24. Frances Ekis makes a special trip to Hartford City.

Tuesday, 25. Rose-Bud has lost his S. P.'s again. Culla has a birthday party.

- Wednesday, 26. Red and Black mystery club banquets in Home Room.
- Thursday, 27. How strange that John Elliott should visit us again.
- Friday, 28. Philo girls win Basket Ball series, and Philo boys win another game.
- Saturday, 29. Has any one found Martin Davis's laundry bag?
- Sunday, 30. Everyone is troubled with the Sunday morning headache.
- Monday, 31. House warming in Swallow-Robin dormitory.

FEBRUARY

- Tuesday, 1. "Kid Party" given by "Mother" Walker. "Sonny" Mabuce displays his spoiled disposition.
- Wednesday, 2. Faculty put the theory of Basket Ball into practice. Ground hog day —Fleagle refused to stay in his room.
- Thursday, 3. Day of Prayer for colleges.
- Friday, 4. Thalo boys win another game of Basket Ball.
- Saturday, 5. Miss Biggs practices for the track by sprinting for her train in Marion. She is urged to greater activity by a yellow cur.
- Sunday, 6. All day service at M. E. Church. Services by Huff Party.
- Monday, 7. Monday seems to be Monday no matter where you are.
- Tuesday, 8. Huff Party holds first meeting.
- Thursday, 10. Floyd Seelig advocates solemnity. He poses as a living model.
- Friday, 11. Splendid meetings down town.
- Saturday, 12. Dr. James M. Taylor gives talk in chapel.

Sunday, 13. All day services at M. E. Church. Last day for Huff Party services.

Monday, 14. Wendell Ayres gets a valentine.

Tuesday, 15. Hartford City photographer asks John Collier to look natural while having his picture taken. Disastrous results.

Wednesday, 16. Philo boys are victorious in Basket Ball.

Thursday, 17. Does anyone remember what happened?

Friday, 18. Philo boys win B. B. series.

Saturday, 19. Everyone goes to Marion.

Sunday, 20. Pilgrim goes to church in the usual manner.

Monday, 21. Cold! No heat.

Tuesday, 22. Mrs. Faulder gives another banquet. My! We wish there had been more historic characters.

Wednesday, 23. Snow. "Let us sleigh ride," says Charles.

Thursday, 24. No lights. Dr. Ayres advises us to go to bed to keep warm. Why did the lights have to come on before we got in bed? ?

Friday, 25. Where did Jack Rose go?

Saturday, 26. Thalos give splendid program.

Sunday, 27. Great disturbances in Bird House.

Monday, 28. Apprehensions of approaching exams disturb our dreams.

MARCH

Tuesday, 1. March enters as a lamb. Oh spare us from the lion.

Wednesday, 2. Audrey celebrates her (?) birthday. We witness a B. B. game with downtown boys and are satisfied as to why we have not indulged in Intercollegiate athletics before.

Thursday, 3. Saur kraut for dinner.

Friday, 4. Buddy Seelig impersonates Elihu Root.

Saturday, 5. Philos and Thalos celebrate. Banquets for B. B. players. Ray Browning, wife and baby arrive.

Sunday, 6. Miss McClellan speaks in chapel. Helen Hall returns from the "Smoky City."

Monday, 7. Bachelor girls reserve seats for Marion recital.

Tuesday, 8. No Gem Staff meeting today.

Wednesday, 9. Every seat on chapel platform occupied.

Thursday, 10. T. U. as cold as the frigid zone.

Friday, 11. Lester White snores in English class.

Saturday, 12. Wanted—wash woman, Alice Wesler.

Sunday, 13. Catherine Biesecker talks in her sleep.

Monday, 14. Is it possible that exams are due again next week?

Tuesday, 15. Everyone at chapel on time.

Wednesday, 16. Jean Ruse and Lucille Dunlap begin their early morning walks for their complexion.

Thursday, 17. We discover that French toast is fried bread that has entered T. U. society.

Friday, 18. Alice Wesler receives a letter addressed to "Mrs. Job Winters."

Saturday, 19. We are surprised to see Helen Hall and Emma Michel ride out a one hoss shay. Can it be they have started for Boston?

Sunday, 20. Palm Sunday.

Monday, 21. Exams! Prof. Wray has charge of chapel services for the week.

Tuesday, 22. More Exams!!!

Wednesday, 23. Registration day. New students arrive. Picnic spirit breaks forth.

Thursday, 24. No one feels the mood for study.

Friday, 25. We are still in a holiday mood. Splendid cantata.

Saturday, 26. Mrs. Stant takes an airplane ride in Swallow Robin dormitory.

Sunday, 27. Prof. Glasier conducts the Easter services.

Monday, 28. We are blue with cold today.

Tuesday, 29. Soup in the dining hall served with water and crackers.

Wednesday, 30. Eulogonian Debating Club gives banquet. The girls are invited this time.

Thursday, 31. Many attend Schmitz recital in Marion.

APRIL

Friday, 1. Miriam Teed plays a joke on herself.

Saturday, 2. Hurrah! The tennis courts are ready for use.

Sunday, 3. Billy McNeil re-enters the social whirl.

Monday, 4. Laura Neff becoming very absent-minded knocks at her own door.

Tuesday, 5. Dr. James M. Taylor accepts the Presidency of Taylor University. Dr. Westlake is soloist for Cleveland Orchestra programme given in Marion, and Miss Mallory appears with that on her finger which causes Percy's face to beam. Congratulations! Percy, you've won a Pearl indeed.

Wednesday, 6. Our new President gives a wonderful chapel address. Prof. Shaw is with us again.

Thursday, 7. The Sophomores are *planning* another picnic.

Friday, 8. Rain! Rain! Rain!

Saturday, 9. Gem goes to press.

Sunday, 10. Everyone feels like going to church.

Monday, 11. Lecture number by eloquent Chinaman.

Tuesday, 12. Francis Ekis renders an excellent program.

Wednesday, 13. The Fighting Parson gives a splendid lecture.

Thursday, 14. These are busy days.

Friday, 15. Harlowe Evans comes to breakfast on time.

Saturday, 16. Everyone talks of going for a picnic.

Sunday, 17. Good services down town.

Monday, 18. Standard Bearer program.

Tuesday, 19. Jean Ruse gives a recital.

Wednesday, 20. Mary Shaw gives a recital assisted by Beatrice Sprague.

Thursday, 21. Wendell Ayres misses a laboratory period.

Friday, 22. Good Thalo program.

Saturday, 23. Wonderful tennis weather.

Sunday, 24. Everyone sleeps late.

Monday, 25. The hum of the lawn mower is heard.

Tuesday, 26. Another laboratory "feed."

Wednesday, 27. Percy Olson and Mabel Landon play a love game of tennis.

Thursday, 28. Good prayer meeting.

Friday, 29. Swimming is becoming as important as studies.

Saturday, 30. Pie for dinner, and it's Saturday too.

MAY

Sunday, 1. Special chapel service.

Monday, 2. Oratorical contest on life of Bishop Taylor.

Tuesday, 3. Such weather! How can anyone study?

Wednesday, 4. Mrs. Faulder gives a dinner party.

Thursday, 5. Miss Edwards and Miss McCarty go fishing.

Friday, 6. We plan to study harder—tomorrow.

Saturday, 7. At last! We hike to the river.

Sunday, 8. Many are invited to the country which is equivalent to chicken dinner.

Monday, 9. The girls make flower beds.

Tuesday, 10. We learn that pleasure is not the central idea in the definition of labor.

Wednesday, 11. Girls Glee Club fast winning a reputation which verifies their name.

Thursday, 12. Audrey Faulder declares she likes germs.

Friday, 13. We are not superstitious!!!

Saturday, 14. Miss Moreland desired to know what made the tower of Pisa lean. She wants to try some of it.

Sunday, 15. Another beautiful day.

Monday, 16. A tennis tournament is proposed.

Tuesday, 17. A blue bird is rescued from the roof of Swallow-Robin dormitory.

Wednesday, 18. Kenneth Day declares studying shall not interfere with his education.

Thursday, 19. Recitals! Recitals! Recitals!

Friday, 20. Did you get your Gem?

Saturday, 21. Eulogonian Club gives "Mock Senate meeting" in debating club.

Sunday, 22. Rain! Rain! Rain!

Monday, 23. The weather is so warm the girls do not need their "ear muffs."

Tuesday, 24. We're glad to see Mrs. Westlake on the campus again.

Wednesday, 25. Percy Boat gives recital, assisted by Helen Hall.

Thursday, 26. Biscuits for breakfast. Ines Miles spills her coffee.

Friday, 27. Alice Wesler gives a piano recital, assisted by Ruth Spiers.

Saturday, 28. Electricity off again. Why not use radium?

Sunday, 29. Several make Sunday School on time.

Monday, 30. Decoration Day.

JUNE

Wednesday, 1. Francis Brown gives expression recital.

Thursday, 2. No time for sleep these days (or nights either.)

Friday, 3. Miss Biggs makes her farewell trip to Marion.

Saturday, 4. Charles Shilling starts his spring term laboratory work.

Sunday, 5. Only one more Sunday.

Monday, 6. The daily grind continues.

Tuesday, 7. Classes held on campus under the trees.

Wednesday, 8. Just one week from today. We're sorry now.

Thursday, 9. The Seniors play tennis while we work.

Friday, 10. Last day of term exams.

Saturday, 11. We make the most of our last Saturday of tennis.

Sunday 12. Baccalaureate Service at M. E. Church.

Monday, 13. Debating contests. Many visitors arrive.

Tuesday, 14. Inter-Society contests. Alumni day.

Wednesday, 15. Commencement exercises. Mingled with happy thoughts of home are the pangs of parting.

“Make new friends; but keep the old,
They are silver; these are gold.”

SILENT EVANGEL PRESS.

Upland, Indiana.

